

THE SACRED BOOKS OF THE HINDUS SERIES,
EXTRA VOL. 6.

GITA TEACHING.

(CONTENTS)

Sanskrit Text, Word-meaning, Literal Translation,
Explanatory Notes, Shastric Illustrations,
and a PREFACE dealing with
51 Gita Subjects.

BY

R. C. GITA PREMI.

SECOND EDITION REVISED & ENLARGED.

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R. C. GITA PREMI.

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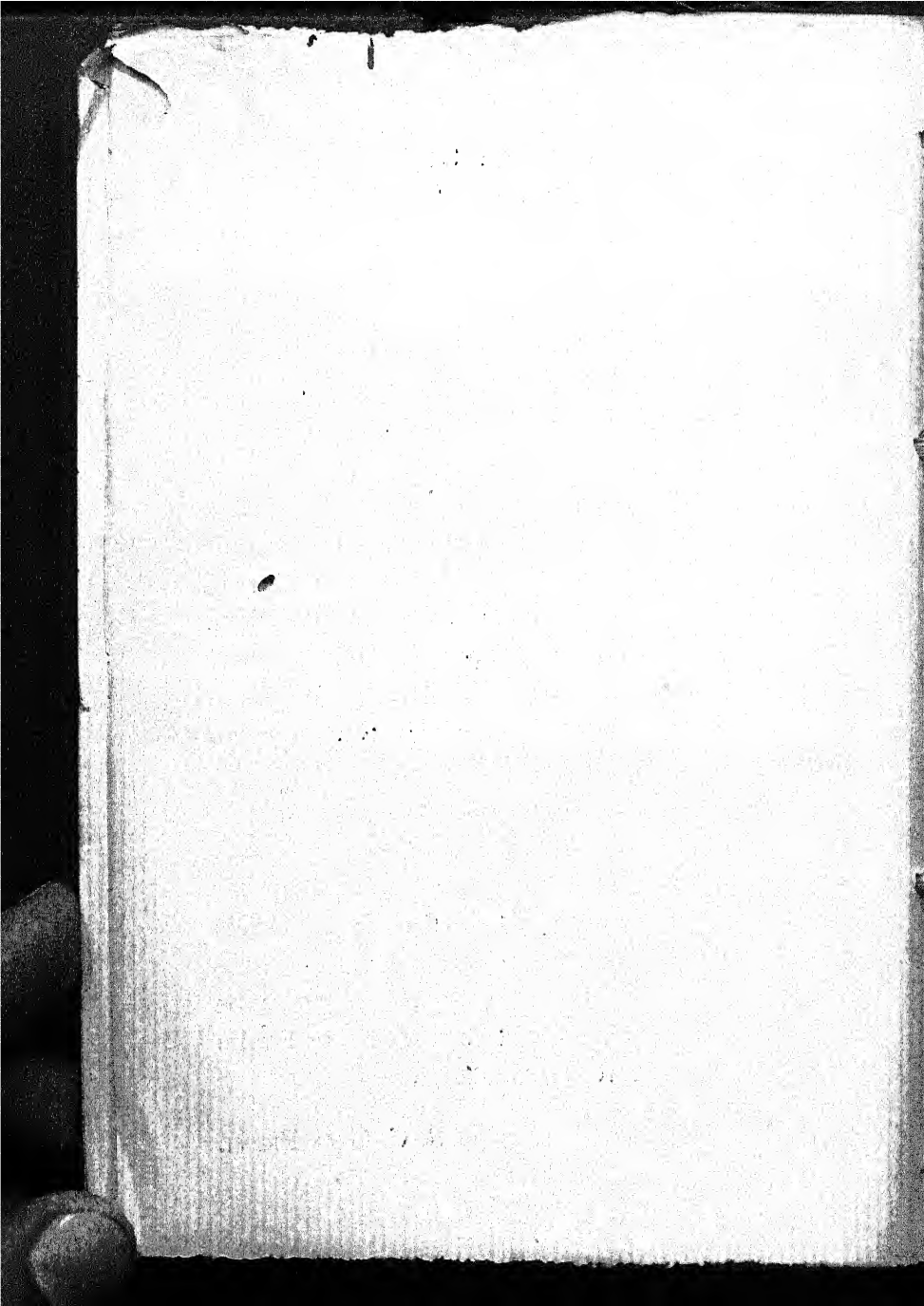


TABLE OF *GITA* SUBJECTS

Chapter.	No.	Subject.	Page.
		PREFACE.	I-LIV
I	1	The two <i>Pandava</i> & <i>Kaurava</i> armies. ...	1
"	2	Grief and delusion of <i>Arjun</i>	19
II	1	Denunciation of fear and grief ...	33
"	2	<i>Atma</i> knowledge of body and soul ...	41
"	3	Discharge of one's duty ...	57
"	4	Steadiness of intellect ...	62
"	5	Characteristics of steady intellect ...	72
III	1	Need of performing action. ...	86
"	2	Aim and object of sacrifice ...	92
"	3	The wise also to act ...	98
"	4	Desire and sense control ...	108
IV	1	Need of <i>Karma Yoga</i> ...	118
"	2	Divine birth and action ...	121
"	3	Action with inaction. ...	128
"	4	Sacrifice actions ...	135
"	5	Greatness of knowledge ...	140
V	1	Comparison of <i>Yoga</i> and <i>Sanyasa</i> ...	147
"	2	Character and result of <i>Yoga</i> ...	151
"	3	<i>Atma</i> character and bliss ...	155
"	4	Equality and steadiness of mind ...	159
"	5	External and internal happiness ...	161
"	6	Ways and means of liberation ...	168
VI	1	What is <i>Yoga</i> ...	169
"	2	Means of attaining to <i>Yoga</i> ..	175
"	3	Mental equality and steadiness ...	188
"	4	The way to control the mind ...	193

VI	5	Goal of <i>Yoga</i> failure	...	196
VII	1	Form and character of Lord	...	204
"	2	<i>Maya</i> composed of 3 qualities	...	212
"	3	Four kinds of worshippers	...	215
"	4	Reward of all worship	...	218
"	5	Character of <i>Atma</i>	...	221
"	6	Goal of knowledge	...	224
VIII	1	Forms of supreme Lord	...	226
"	2	Death time meditation and its goal	...	229
"	3	Creation and dissolution of beings	...	237
"	4	Bright and dark Paths	...	241
IX	1	Character and effect of knowledge	...	246
"	2	Lord as creator, supporter & unattached...	...	248
"	3	Nature and fate of beings	...	253
"	4	Lord as all in all	...	256
"	5	Nature and fruit of worship	...	258
"	6	Character and effect of devotion	...	263
X	1	Supreme character of the Lord	...	271
"	2	Prayer for divine glories	...	277
"	3	Revelation of the supreme glories	...	281
XI	1	Knowledge of Lord's character	...	296
"	2	Lord as creator etc. of the world	...	304
"	3	Destructive form as terrible	...	309
"	4	Prayer for mercy	...	319
"	5	Character and effect of devotion	...	327
XII	1	Manifest and unmanifest worship	...	334
"	2	Four ways of adoring the Lord	...	339
"	3	Character of a devotee	...	342
XIII	1	<i>Kshetra</i> , <i>Kshetragya</i>	...	349
"	2	Elements, modification & qualities of <i>Kshetra</i>	...	352
"	3	<i>Kshetragya</i> and its character	...	358
"	4	Character of Nature and Soul	...	364
XIV	1	Knowledge of qualities	...	376
"	2	Character and fruit of qualities	...	379
"	3	Crossing of qualities	...	388
XV	1	Banyan like world and its nature	...	395
"	2	Characteristics of <i>Atma</i>	...	399
"	3	<i>Atma</i> and <i>Paramatma</i>	...	405

XVI	8	Godly and ungodly character	...	410
"	2	Character of ungodly beings	...	415
"	3	Cause and remedy of ungodly character	...	423
XVII	1	Character and goal of faith in <i>Karma</i>	...	426
"	2	Action of 3 qualities	...	430
"	3	Reciting of threefold <i>Brahma</i> name	...	439
xviii	1	Aim and object of renunciation	...	444
"	2	Causes of Action	...	452
"	3	Qualities of action	...	456
"	4	success of action	...	469
"	5	Devotion of the Lord	...	482
"	6	Greatness of <i>Gita</i> teaching.	...	485

LIST OF PREFACE SUBJECTS.

No.	SUBJECT.			Page.
1	<i>Gita</i> teaching	...	...	i
2	Action Path	...	...	ii
3	Knowledge Path	...	...	iii
4	Contemplation Path	...	...	iv
5	Devotion Path	...	...	v
6	<i>Karma Yoga</i>	...	...	vii
7	Character of a <i>Yogee</i>	...	...	viii
8	<i>Yoga</i> -failure	...	...	"
9	Grief and delusion	...	...	ix
10	Desire	...	...	x
11	Mind	...	...	"
12	Intellect	...	...	xii
13	Equanimity (soul)	...	...	xiii
14	Godly Property	...	...	"

15	Ungodly Property ...	...	xiv
16	Virtue and vice ...	...	xv
17	Liberation and bondage ...	...	"
18	Good society ...	...	xvi
19	Food and exercise ...	...	xvii
20	Sacrifice... ..	...	"
21	Gift ... ..	...	xviii
22	Austerity ... ..	...	xix
23	Adoration-worship ... ..	...	xx
24	Knowledge and Realization ... ..	...	xxi
25	Supreme Lord ... ..	...	xxii
26	Supreme <i>Brahma</i> ... ..	...	xxiii
27	Supreme soul ... ..	...	"
28	Creator, supporter, and destroyer ... ..	...	xxv
29	Manifest and unmanifest worship ... ..	...	xxvi
30	Unity and duality ... ..	...	"
31	Incarnation ... ..	...	xxviii
32	Gods ... ..	...	xxix
33	Nature ... ..	...	xxx
34	Three qualities ... ..	...	xxxi
35	Body ... ..	...	xxxii
36	Senses and objects ... ..	...	xxxiii
37	Creation ... ..	...	xxxiv
38	Caste ... ..	...	xxxv
39	Fate and Faith ... ..	...	"
40	Woman ... ..	...	xxxvii
41	<i>Shastras</i> ... ..	...	xxxviii
42	<i>Vedas</i> ... ..	...	XL
43	<i>Upnishads</i> ... ..	...	XLi
44	Indian Philosophy ... ..	...	"
45	<i>Mahabharata</i> ... ..	...	XLiii
46	<i>Arjuna</i> ... ..	...	XLiv
47	<i>Shrīkrishna</i> ... ..	...	XLvi
48	<i>Vyasa</i> ... ..	...	XLvii
49	Gita Period ... ..	...	XLviii
50	Gita origin ... ..	...	L
51	Gita greatness ... ..	...	Lii

PREFACE.

GITA TEACHING.

The *Bhagwata Gita* (Lord's song) in the form of a dialogue between Lord Krishna and Arjuna teaching *Karma Yoga* (attainment of Lord through action), is called an *Upanishad* of *Brahma* knowledge and describes the ways and means of attaining to supreme goal and liberation from all pain. It is divided into three Parts as follows:—

The first Part (comprising Chapters I to VI) treats of *Karma Yoga* (Action Path), its aim and object and how to attain it. The *Karma Yoga* (Action Path) is the chief subject of the *Gita* teaching and leads to the attainment of the supreme goal by performance of one's duty without attachment to pleasure and pain and with devotion to the Lord. This *Karma Yoga* doctrine is taught by the *Gita* through knowledge (*Sankhya*), action, (service), contemplation as well as devotion paths.

The second Part (Chapters VII to XII) deals with the *Upasana* or devotion of the Lord through knowledge and realization of his supreme character as the creator, supporter and destroyer of all as well as the life essence and inner soul of the whole creation.

The third Part (Chapter XIII to XVIII) treats of the Knowledge Path by renunciation of Nature and its qualities as the cause of all bondage, delusion and pain, and the attainment of liberation by realization of the Supreme Soul as the goal of all.

Thus the performance of one's duty with renunciation of attachment and adoration of the Lord leads to knowledge, realization, devotion and union of the Lord

and *liberation* from all delusion, bondage and pain for ever.

In this way the *Gita* teaches all the four paths of action, contemplation, knowledge (by renunciation) and devotion which arise from and merge into one another and all of them jointly as well as separately constitute *Karma Yoga* and a person engaging in any one of these paths attains to the success and goal of them all. Cf. *Gita* XIII—24 and 25 :—

Some see the *Atma* in the soul by the self through Contemplation Path, some through Knowledge Path and some through Action Path. Some not thus knowing, adore him by hearing from others and the devotees of hearing (*Shruti* or *vedanta* devotion) also cross beyond death.

2. ACTION (KARMA) PATH.

Action (*Karma*) is the work of creation and growth of beings by nature (*Gita* VIII—3) and it is also the use of sense objects by the sense organs giving rise to pleasure and pain in the shape of action fruits. It is the duty of man to perform action for good of himself and the world and it is harmful not to act. No one can live without performing some action and nature compels all to act. Without performance of action neither the body nor the world can be maintained, and therefore the Lord has created action for maintenance of the world as well as for good and happiness of mankind. The performance of good actions leads to purification of heart, knowledge and bliss. But nature is the cause and doer of all actions while the *Atma* is neither the doer of actions nor enjoyer of action-fruits. It is through egoism and delusion that a person regards himself as the doer and is subjected to bondage and pain. A man should therefore perform action without egoism as a duty for maintenance of the body, good of the world and service of the Lord and

thereby attain to all success and supreme bliss. Thus performance of good actions as sacrifice, austerity, and charity etc., leads to success and bliss both in this as well as in the other world.

The *Gita* describes actions to be of three qualities viz, (a) good action performed without attachment as *Sattwic*, (b) evil action performed with desire as *Rajasic* and (c) destructive action performed with delusion as *Tamasic*. The *Sattwic* action is the best and should be performed by all.

3. KNOWLEDGE (RENUNCIATION) PATH.

The Knowledge (*Gayana*) Path is *Sankhya Yoga* and is also called *Tattwa* knowledge Path of *Kapil Muni*. The followers of this Knowledge Path declare that *Atma* knowledge is obtained by performance of good actions and thereafter they prescribe renunciation (*Sanyasa*) of all actions for attainment of peace, liberation and supreme goal. The *Gita*, however, declares that it is the performance of actions with renunciation of attachment alone that leads to knowledge from which liberation and supreme bliss follow as a matter of course and therefore a *Gyanee* (knower) should also perform action without attachment according to course of nature, for good of the world and his own supreme success. This is the chief distinction between *Karma* (action) *Yoga* and Knowledge Path, vide *Gita* III—19 to 21.

Renunciation is the abandonment or discarding of any object and it is interpreted in four different ways:—

- (a) Abandonment of all actions;
- (b) Abandonment of action other than sacrifice;
- (c) Abandonment of action producing desire;
- (d) Abandonment of action fruit only.

The followers of the Knowledge Path regard all actions as evil and cause of bondage and therefore they

prescribe abandonment of all actions and declare that there can be no liberation from bondage without renunciation of all actions as mentioned above. The *Gita* regards the renunciation of all actions as unpracticable and harmful and therefore it teaches the performance of actions with renunciation of attachment to pleasure and pain and desire for sense objects alone as the best means for attaining to liberation and supreme goal Cf. *Gita* XVIII—7 to 9. The *Gita* calls the renunciation of attachment and desires as blissful and the renunciation of action as against the course of nature and against the good of the world Cf. *Gita* III—16 and 24.

The chief means of attaining success in renunciation of attachment are as below :—

- (1) Discarding of all desires and disdains for pleasure and pain (action fruit);
- (2) Controlling of self (mind, senses and intellect);
- (3) Making the mind calm, steady and equal;
- (4) Regarding nature as the doer and the Self (*Atma*) as non-doer and therefore having no egoism and delusion;
- (5) Seeing all equally with steady mind and intellect;
- (6) Discarding external (sensual) pleasures and seeking the internal (*Atmic*) happiness;
- (7) Abandoning all qualities of nature;
- (8) Resigning all actions and action fruits to the Lord as an act of devotion;
- (9) Engaging the mind, intellect and senses in concentrated contemplation of the Lord, and;
- (10) Abandoning all mental, intellectual and bodily undertakings.

4. CONTEMPLATION (*DHYANA*)

Engagement of the mind wholly in some object after withdrawing it from all else is called contemplation.

or meditation ; and in this way uniting and absorbing the mind and intellect completely in the *Atma* is the *Atma* contemplation. When the mind freed from all desires of sense objects becomes equal (balanced) and steady in such contemplation, then the *Yogee* attains to supreme peace and bliss and is not moved and affected by any pain or distraction. That is called *Samadhi* or concentration.

Patanjali Yoga regards *Atma* contemplation and concentration as means of *Yoga*, but the *Gita* treats of such contemplation and concentration as *Yoga* itself vide *Gita* VIII—8, 12 and IX—22. The *Yogee* by *Atma* contemplation attains to *Atma* knowledge and *Atma* vision and sees the *Atma* as dwelling in himself and in all and by this vision he is merged in the *Atma* and is liberated from all pain and attains to *Brahma* union or *Brahma Nirwana*.

The chief means of attaining to this *Atma* contemplation (*Yoga*) are as follows :—

- (1) Living in *ekant* (solitude) as a renouncer.
- (2) Having a fixed seat (*Asana*) ;
- (3) Subduing the mind and senses ;
- (4) Keeping the body and its parts steady ;
- (5) Having regulated food and exercise ;
- (6) Observing *Vairagya* and *Abhyasa* (unattachment and *yoga* practice).

By following the above means the mind becomes calm and steady and is then fixed in *Atma* contemplation and acquires peace and bliss and thereby the *Yogee* attains to liberation and supreme goal.

5. DEVOTION (BHAKTI) PATH.

Devotion (*Bhakti*) is the supreme love of the Lord with self surrender, complete faith, taking refuge and merging one self into him. A devotee by regarding the Lord as supreme and all in all acts for the Lord, without

any self interest and thus unites himself and becomes one with him. A devotee sees the Lord as dwelling equally in all beings and all beings dwelling in the Lord and he thus becomes the benefactor of all people and thereby he entertains no enmity and envy with any one. A devotee serves the Lord with body, mind and intellect and regards him as his supreme goal and thereby he discards all egoism and delusion and he is then freed from all pleasure and pain, his mind becomes calm and steady and equal seer of all. He lives like a saint and hermit without any attachment and desire and he ever remains absorbed in worship and adoration and contemplation of the Lord. Cf. IX—22 and XII—2. Such a devotee ever feels himself in the presence of the Lord and being filled with his intense love and delight, he forgets all else and thus begins to behave and conduct himself like a maniac. Cf. *Gita* VI—30 and IX—34.

The Lord is equal and impartial to all and he is ever pleased and fount with devotion by all. For attainment of the Lord no costly and difficult worship is required except faith and devotion. The Devotion Path is the easiest and best means for *attaining* the Supreme Goal and it can be practised by an ordinary man without acquiring much learning and wisdom. Cf. *Gita* IX—26, 29, XIII—25. Even a sinner through devotion becomes a sage and attains to liberation and in the same way a person of sinful nature through devotion can attain to the Supreme Lord. Cf. *Gita* IX—30 and 31.

Exclusive devotion to the Lord and to no one else is called the supreme devotion and it combines knowledge (renunciation), *vairagya* (unattachment), adoration and contemplation, and such a devotee being ever full of *Brahma* attains to the *Brahma* state which is however difficult to achieve. Cf. *Gita* VI—47 and VII—19.

Gita treats a devotee and knower as equal, for knowledge leads to devotion and vice versa. There are four kinds of worshippers of the Lord and of them the knower is the best because he ever attains and enters into the Lord. Cf. *Gita* VII—16 to 18.

(6) KARMA YOGA.

Karma Yoga is the chief subject of *Gita* teaching and it consists of two words *Karma* and *Yoga*. The word *Karma* means action, duty, creation work and also fate or destiny : and the word *Yoga* is used in many and various senses as follows:—

(1) Engagement, attainment, and union as in *Gita* V—21, IX—22 and XIII—26 ;

(2) Equality, steadiness and control as in II—48, II—53 and XV—11 ;

(3) Creation and power as in VII—22, IX—5 ;

(4) Device and lesson as in *Gita* II—50 and in the heading of each Chapter as Arjuna's grief *Yoga*, etc ;

(5) Action as in II—39, V—1, VI—1 ;

(6) Renunciation of attachment as in V—4 to 8, 12 ;

(7) Contemplation as in VI—20, X—17, XII—9 ;

(8) Devotion as in X—7, XI—47.

Thus *Karma Yoga* is performance of action (one's duty) without attachment as an act of worship and devotion of the Lord and as such it leads to liberation and supreme goal.

Karma Yoga therefore combines action, renunciation, contemplation and devotion : and all of them also jointly and separately constitute *Karma Yoga* and for this reason the *Gita* calls *Yoga*, *Sankhya* and *sanyasa* etc, as one and the same.

The *Yoga* is thus briefly action without attachment and all actions as sacrifice etc., for worship of the Lord or public good are called *Karma Yoga*. The *Gita* does not regard the withholding of life-breath (*Pranayama*) as *Yoga* but a means of controlling the mind. Thus

Karma Yoga is the performance of action without attachment for attainment of *Brahma* and Supreme Goal.

(7) THE CHARACTER OF AN *YOGEE*.

The characteristics of a *KarmaYogee* are as noted below:—

- (1) Performance of one's duty without fear and grief;
- (2) engaging in action for good of the world, as a worship and devotion of the Lord;
- (3) Renouncing of all attachments, desires and self interest;
- (4) Resigning all action fruits as pleasure and pain to the Lord;
- (5) Constant contemplation of the Lord by engaging the whole mind, intellect and self in him;
- (6) Regarding the Lord as supreme and all in all and seeking refuge in him with faith and devotion;
- (7) Practising *Sattva* and virtue and discarding sin and vice.
- (8) Ever controlling, restraining and subduing the self (senses, mind and intellect);
- (9) Seeing the Lord in all and all in the Lord;
- (10) Avoiding the pair of opposites and being of calm and equal mind in all states of life;
- (11) Cultivating knowledge and avoiding delusion;
- (12) Seeking internal happiness and discarding external pleasures.

(8) *YOGA* FAILURE.

A person eager for *Yoga* but who through the mind being uncontrolled cannot attain success in *Yoga* is called an *Yoga* failure but such a *Yoga* failure is not lost either in this world or in the other. His *Yoga* becomes successful in future birth and he attains to supreme goal without doubt. An *Yoga* failure on death is reborn in the house of a rich holy man or of a wise

Yogee and then attaining to the knowledge acquired in the former body and also impelled by the former practice strives for further success in *Yoga* and thus striving constantly, he is enabled to control his mind and at last attains to full *Yoga* success viz., liberation and *Brahma* union. Cf. *Gita* VI—45.

In this way *Karma Yoga* is never wasted but leads to success and the *Yogee* attains to supreme goal. Therefore *Yoga* is superior to all other means of salvation as sacrifice etc. for attaining to supreme goal, for if they do not succeed their practitioner lost but *Yoga* ever succeeds and never comes to naught. Cf. *Gita* VI—46.

(9) GRIEF AND DELUSION.

Once a person forgets the supreme character of the self as *Atma* and regards himself as the body and becomes attached to its pleasure and pain then he is said to be deluded. The body is impermanent and mortal and its changing characteristics as pleasure and pain come and go and are unsubstantial. Therefore a man who is not moved and attached to these pleasure and pain but keeps his mind equal (balanced), steady and calm, attains to bliss. To grieve for pleasure and pain and for other worldly objects is useless, wrong and harmful. It is also useless to grieve for the life and death of any being, because his *atma* (soul) is eternal and immortal but simply changes the bodies and himself remains unchanged and the same. All beings attain to birth and death one after another and are of unmanifested beginning and end and of manifested middle (life) only, and hence it is not proper to grieve for a mere change from manifestation into unmanifestation and vice versa or for birth and death of the body. There is no good in giving way to grief as it is foolish and also harmful. Cf. *Gita* II—27 and 28.

Moreover grief cannot effect the course of *Karma* called fate which is infallible and can not be checked. All persons undergo pleasure and pain according to their actions and what is to be must be and cannot be stopped. Therefore a man must perform his duty without any attachment to pleasure and pain and without grief and fear so as to attain to knowledge and bliss.

(10) DESIRE.

The desire is the wish to enjoy pleasure and pain of sense objects and it is caused by attachment to action fruits. The contact or use of sense-objects by sense-organs causes pleasure and pain which result in desire and disdain. This use of sense-objects by the sense-organs or performance of bodily actions is the root cause of desire. The desire is very harmful to man like an enemy. It makes the heart impure and tainted and covers the *Atma* knowledge and thereby one forgets the supreme character of his inner self (soul). Cf. *Gita* III—34, 37, 39. A person who performs his actions with desire for fruits (pleasure and pain) falls into bondage of rebirth in the world and is not liberated again. This desire is never satiated and it increases like fire by indulgence. It overcomes the intellect of man and destroys his knowledge and wisdom. Cf. *Gita* III—40.

The desire is destroyed by control of mind and sense organs and then the man attains to liberation and bliss. On destruction of all desires, the mind becomes calm and freed from all distractions and pain, and attains to supreme peace and bliss. Cf. *Gita* III—55, III—41, V—23.

Thus it is the desire that is the cause of delusion and bondage and the destruction of this desire leads to supreme goal.

(11) MIND.

The mind is the thinking faculty of man and mover

of the sense organs. It is regarded as an element of eightfold nature as well as the eleventh sense organ. The mind is called both a friend and a foe of man. That mind which being uncontrolled is swayed by desires and ever remains attached to pleasure and pain of sense organs is the destroyer of man like an enemy, while the mind which being controlled, steady and calm, engages in *Atma* contemplation is the liberator of man like a friend Cf. *Gita* VI—5 and 6.

A man is the enjoyer of nature's qualities in the form of pleasure and pain and from his very birth being affected with desire and disdain becomes deluded. These desires and disdains are destroyed by control of the mind and the sense organs and then the man attains to liberation and bliss. Cf. *Gita* VI—27.

Control of mind and sense organs is not their destruction. The *Gita* regards the unattachment, indifference or withdrawal of the mind from the pleasure and pain of the use of sense objects as control and restraint of the senses, mind and the self. The mind is very unstable and wayward and it is very difficult to control and subdue it. The mind of even a wise and striving person is easily moved.

The mind can be controlled only through *vairagya* (unattachment) and *Abhyasa* (practice) Cf. *Gita* VI—35.

A controlled mind restrains the sense organs. But the mind which can not restrain the sense organs but is itself swayed by them, destroys the intellect of the man. Greater than the senses is the mind, greater than the mind is the intellect and greater than the intellect is the self (*Atma*). Therefore the senses, mind and intellect are all controlled and steadied through *Atma* contemplation Cf. *Gita* III—42 and 43.

In this way when the mind is controlled and becomes calm, and equal (balanced) then the *Yogee* is engaged in steady and concentrated *Yoga* (contemplation) and

attains to supreme bliss and *Nirwana* (*Brahma* union). Without control of mind neither the *Yoga* succeeds nor any supreme goal is attained.

12. INTELLECT (*BUDDHI*).

The Intellect is that natural faculty of man by which he feels, perceives and realizes any thing and it is also called knowledge, understanding and consciousness. It is the chief distinction between human beings and other animals. It is spoken of as the agent of the inner soul for feeling the action fruit or pleasure and pain. It ever tells a man what is right and wrong, truth and untruth and virtue and vice and as such it is called the voice of God by the western people. The intellect of man is the best of nature's gifts. It is through the intellect that a man can understand the Lord and then strive for attaining to liberation and bliss.

The intellects are said to be of different kinds *viz.*, resolute and irresolute, steady and unsteady and pure (*Sattwic*) and impure (*Rajasic* and *Tamasic*). The resolute intellect determines and ever engages a man in the right path (*Gita* II—41), while the irresolute one does not determine the right path and engages the man in many and different kinds of pleasure and pain (*Gita* II—42). The steady intellect by causing the restraint of all pleasure and pain, desire and disdain, controls the mind and senses and leads to liberation and bliss while the unsteady intellect leads to delusion and destruction of man.

The pure or *Sattwic* intellect ever points out the right and wrong course and what is to be done and what not to be done. Cf. *Gita* XVIII—30.

The impure (*Rajasic* and *Tamasic*) intellect does not guide a man properly and ever leads to delusion and destruction. Cf. *Gita* XVIII—31 and 32.

A man is ruined by the tainting or destruction of his

intellect and such a man can not attain to any success, happiness and supreme goal.

13. EQUANIMITY (*SAMATA*)

To be ever equal or steadfast in pleasure and pain, success and failure etc., to be without desire, anger, and greed, to perform one's duty without attachment and steadiness is called equality of the mind and intellect or equanimity. Cf. *Gita* II—48.

When the mind being freed from attachment and desires is balanced, it engages in calm contemplation of the Lord with concentration, and attains to supreme peace and happiness. The equality of mind, the steadiness of intellect, or equanimity is the crossing beyond of qualities and it leads to *Atma* knowledge and devotion. Cf. *Gita* II—48, 57, V—18, VI—9, 29, XII—19 and XIV—25.

Thus the equality or steadiness of mind and intellect is the supreme state by which all pain and delusion is destroyed and all the highest aims and objects of life are attained. It is caused by control of mind, *Atma* knowledge and renunciation of all attachments and it constitutes *Yoga* itself. This equality of mind is difficult to attain but it is acquired through unattachment and practice. *Gita* VI—35 The attainment of the mental equality leads to liberation in life and state of *Brahma*, who is equal and unattached, *Gita* V—19.

14. GODLY PROPERTY.

The *Gita* regards as godly property good conduct, *Sattwa* quality, virtue and wisdom. The godly property consists of the following characteristics :—

Fearlessness, purity of heart, attainment of knowledge, making of gifts, self control, sacrifice, sacred study, austerity, straightforwardness, non-violence, truthfulness, keeping of temper, renunciation, peace, no back-biting, kindness, greedlessness, humility, modesty,

steadiness, enlightenment, forgiveness, restraint, piety, inhostility, and no vanity, mental equality or unattachment to pleasure and pain, contemplation and devotion of Lord, service of elders, unegoism, unselfishness, contentment, neutral attitude, self resignation, discarding all desires, not to commit sin and to follow scriptures. A person of godly property or good conduct is honoured and respected everywhere and such persons are called sages, wise and *Yogees* etc. All religions and faiths teach and praise good conduct from both worldly and spiritual considerations.

The *Gita* treats of *Brahma* knowledge but still it teaches righteousness and good conduct in many and different ways because it leads to success both in this world and the other and a man attains to liberation and bliss through it.

15. UNGODLY PROPERTY

The beings of deluded and of *Asuri* nature are called persons of evil conduct and their characteristics are as noted below:—

Deceit, show, pride, wickedness, desire, anger, greed, and ignorance; unintelligence, impurity, sin, untruth, atheism, harmfulness, enmity, vanity, desires, cares, sensual pleasures, covetousness, insulting and annoying others, selfishness, hypocrisy, injuring the self and others, acting against law and scriptures, slandering and abusing others, attachment to action fruits, idleness and laziness, and performance of all kinds of evil and low deeds.

Such ungodly or evil persons go to hell on account of their wicked deeds and never attain to any success but ever fall lower and lower Cf. *Gita* XVI—19 and 20.

The causes of evil conduct are desire, anger, greed and delusion but a person by removing these causes and following the scripture ordinances and teachings can attain to liberation and supreme goal. Cf. *Gita*.

XVI—21 to 24. But the persons who do not know and can not follow the means of regeneration prescribed by the scriptures can also attain to the supreme goal of life by devotion to the Lord and contemplation of his name and character.

16. VIRTUE AND VICE.

Virtue and vice are called by many names as piety and impiety, good and evil, right and wrong etc. The fruit of virtue or goodness is said to be pleasure and that of vice (or sin) pain, which accrue according to one's action or *Karma*. The Lord is not the cause of any one's pleasure and pain or action fruits. Performance of virtuous actions leads to purity of heart and knowledge and then one strives for and attains to supreme goal. Engagement in vice results in impurity of heart and delusion and that leads to degeneration and ruin. Desire, anger and greed arising from *Raja* and *Tama* qualities of nature are the cause of all vices and sins, which can be destroyed only by performance of prescribed duties, following the means of regeneration and attainment of knowledge. Without destruction of vice and delusion, there can be no liberation from bondage and attainment of supreme goal. But even a sinner can exert for attainment of knowledge and the highest aim of life. *Gita* IV—36, IX—30. Virtue is praised and vice condemned by all. The former leads to success both in this world and the other while the latter leads to no success and makes a man low and degraded.

17. LIBERATION AND BONDAGE.

The assumption of body by the *Jivatma* (soul) through union with nature and undergoing of pleasure pain through delusion is called bondage and its release therefrom liberation. This bondage is the *sansara* (delusive world), and coming and going (birth and death).

The destruction of this bondage, freedom from pleasure and pain, crossing of the *Maya* and nature's qualities constitute liberation. The followers of Knowledge Path (*Sankhayas*) regard all actions as the cause of bondage and say that the renunciation of actions is the cause of liberation. The *Gita* teaches the renunciation of action fruits or destruction of attachments and desires as the cause of liberation and supreme goal. The *Sankhyas* declare the attainment of *Sattwa* (true) knowledge as the sole liberation but the *Vedantis* hold the devotion of impersonal *Brahma* as the sole liberation and declare that such liberation is the complete destruction of all kinds of pain. The embodied soul attains to bondage by delusion and to liberation by knowledge. The godly and ungodly properties as well as the light and dark paths are also described as the causes of liberation and bondage.

18: GOOD SOCIETY.

Good society is the company of good people as teacher etc., and hearing and following their discourses and teachings. Spiritual and worldly knowledge are both acquired by good society and service of teachers and sages and wise men. Cf. *Gita* IV—34. When a teacher is pleased by the service, worship and devotion of a disciple, then he imparts to him the true and supreme *Brahma* knowledge. Without good society and kindness of a teacher there can be no knowledge and bliss. Cf. *Gita* II—7.

Thus a good society leads to the highest object of worldly and heavenly success. But one should associate only with learned and knowing persons who can impart good teaching and knowledge because as is the society so is the fruit and the result. Good society and teacher's service are very beneficial and praiseworthy. A teacher's position is higher than that of a father because the latter is the cause of birth and maintenance but the

former being the giver of knowledge is the cause of liberation and supreme abode.

19. FOOD AND EXERCISE.

For supporting the body and attaining the supreme goal a man should have regulated food and exercise so that the body may remain healthy and strong to perform its duty. Without having regulated food and exercise there is no success of *Yoga* and a man falls victim to different kinds of diseases and troubles. Therefore one must have regulated food, exercise, sleep and other bodily functions so that he might succeed both in this world and the other. (*Gita* VI—16,17).

Gita mentions three qualities of food :—

(a) *Sattwic* (good) food adds to life, purity, strength, health, happiness, love, and is soft, tasteful and pleasant (*Gita* XVII—8); *Rajasic* (harmful) food is bitter, sour, burning, saline, pungent, dry and hot (*Gita* XVII—9); and *Tamasic* (destructive) food is what is decomposed, impure and old. (*Gita* XVII—10).

But the *Gita* says nothing about the *kachcha-pakka* (pure and impure) or *chhoot* and *achhoot* (touchable and untouchable) food, neither does it refer to the taking or not taking of meat: and that shows that these matters are not of religious and moral character but depend on place, custom, time and other circumstances.

(20) SACRIFICE.

The sacrifice action has been laid down for worship of the Lord and for maintaining the world by revolving the creation wheel. By engaging in sacrifice a man attains to all kinds of good and happiness and the performance of sacrifice leads to purification of the heart destruction of sins and attainment of supreme Lord, while nonperformer of sacrifice is a sinner and spends

his life in vain. Lord Vishnu is the presiding deity of sacrifice and dwells therein. Cf. *Gita* III—10 and 15.

There is no success of *Yoga* or *Sanyasa* (renunciation) without performance of sacrifice as worldly action. The sacrifice actions are many kinds of exertions for attaining Supreme Lord such as *Brahman* sacrifice, knowledge sacrifice etc. Performance of such sacrifice actions ever leads to bliss and success in this and the other world (*Gita* IV—31).

The Lord is the enjoyer and rewarder of the fruit of all sacrifices. Worshippers of other gods also obtain the fruit of their action from the Lord according to their worship (*Gita* IX—24).

Those who perform sacrifice for enjoyment of some objects attain to their action fruits for the time being but again return to bondage of world (*Gita* IX—20 & 21). The *Gita* therefore teaches the performance of sacrifice and other good actions without attachment to fruits.

The sacrifice actions are also of three qualities :—

(a) *Sattwic* sacrifice is that which is performed as a duty without attachment to fruits (XVII—11);

(b) *Rajasic* sacrifice is that which is performed with attachment and desire for fruit (XVII—12);

(c) *Tamasic* sacrifice is that which is performed with delusion and for destruction (XVII—13.)

The *Karma-kandis* (lovers of rituals) regard the sacrifice as all in all and perform it for attainment of heaven as the highest of bliss. But the *Gita* prescribes sacrifice for worship of the Lord and good of the world and regards even sacrifice action with attachment for fruit as harmful and injurious.

21.—GIFT.

The gift is the name of rendering assistance, doing good to others and should be given to a needy and deserving person whenever and wherever required. It is

no gift to give without thinking to an unworthy person and when and where it is not needed. A gift should ever be made with cheerful and pure mind at the time and place it is needed and to a worthy and deserving person in need of such gift. There is no fixed time for making a gift which should, however, be given whenever it is needed without consideration of day, night, festival, season, and month etc. The proper place for making a gift is not any fixed city, pilgrimage etc. but every place wherever help is needed. Similarly a deserving person is any body, without distinction of caste and religion, who may be in need of a gift, e.g. one who is hungry, orphan, poor, distressed, diseased, sage, hermit and ascetic etc. Of all the gifts *Brahma* resignation gift is the best as it leads the giver to supreme goal. A person who accepts the gift of another but being capable does not offer gift to the other is a sinner and lives in vain. A person should make a gift as his duty without attachment and expectation of a return, because such good action (gift) causes purification of heart and leads to knowledge and liberation.

The Gita describes three qualities of gift as below:—

(a) *Sattwic* gift is that which is given as a duty, for good of others, to a worthy person and at a suitable place and in proper time (XVII—20).

(b) *Rajasic* gift is that which is given for return and with attachment and reluctance (*Gita* XVII—21).

(c) *Tamasic* gift is that which is given at unsuitable place, in improper time and to an unworthy person and with insult and abuse (*Gita* XVII—22).

(22) AUSTERITY:

Austerity is not the torturing, suppressing and destroying a body and sense organs but undergoing some suffering or mortification for self-purification and service of others. Renunciation of pleasure and pain

and giving up of attachments and desires, controlling of mind and senses, service of others, attainment of knowledge, worship of the Lord etc. are all called austerities. *Gita* regards the distorting and distressing of the body and senses and the inner self as evil. But without undergoing some suffering and hardship, there can be no success, nor any attainment of pleasure, wealth, righteousness and liberation.

Of all the austerities the knowledge austerity is the best because it leads to purification of heart, attainment of knowledge and then to liberation and supreme goal. As gold is purified by heating so the heart is purified by austerity. Austerity is good conduct or godly property, the Lord is its enjoyer and fruit giver. *Gita* describes the three kinds of austerity as below :—

Bodily austerity is the service and worship of gods, *Brahmanas*, teachers, wise men and elders ; cf. *Gita* XVII—14 ;

Vocal austerity is speaking sweet, true, good and loving words (*Gita* XVII—15) ;

Mental austerity is cheerfulness, peace, silence, sense control, and purity of heart (XVII—16).

Austerity when performed with attachment of fruit causes bondage and without attachment leads to liberation.

Thus austerity is also of three qualities :—

(a) *Sattwic* one is that performed with faith and without desire for fruit (XVII—17) ;

(b) *Rajasik* one is that performed with attachment and for vanity (XVII—18) ;

(c) *Tamasik* one is that performed foolishly for injury of others and with self torture (XVII-19).

23. ADORATION-WORSHIP

Singing, praising, adoring, thinking, remembering and contemplating the supreme characteristics of the Lord is called adoration (*Bhajana and Upasna* etc) and

a person worshipping the Lord in this way attains to his knowledge and devotion (*Gita* X—8, 10). One who adores the Lord with faith and devotion and with whole heart and mind attains to the realization of the Lord.

The Lord is the awarder of all fruits and that according to the adoration and service. But even adoration with attachment causes bondage with the world and that without attachment leads to liberation (*Gita* IV—II, IX—25). There is adoration of the manifested form of the Lord and also that of unmanifested and both lead to the same goal. But the adoration of the unmanifested form is rather hard and difficult for the embodied beings to attain while that of the manifested form is simple and suitable.

24. KNOWLEDGE (*GYANA*)

Gyana (knowledge) is the cognition and comprehension of the Lord, his nature and his creation while *Vigyana* (supreme knowledge) is the realization of the character and state of the Lord. But ordinarily the word knowledge is used both for *Gyana* and *Vigyana*. The knowledge is acquired by good society, service of teacher, practice of *Sattwa* quality and exertion for supreme goal. Sacrifice, austerity, gift, sacred study and good actions all lead to the attainment of knowledge. Meditation, faith, devotion and *Yoga* concentration cause the light of *Atma* knowledge to rise voluntarily in the heart (*Gita* IV-38), and on the rise of knowledge, the heart is purified and all sins and action bonds are destroyed (*Gita* IV-37).

Knowledge leads a man to liberation and *Brahma* state, and causes destruction of delusion and *Atma* light within. (*Gita* V—17). All the *Vedas* and Scriptures teach knowledge. (*Gita* XIII—4). Knowledge is most useful and beneficial for man but it is difficult to attain (*Gita* VII—3).

Gita also describes knowledge as of three

qualities :—

(a) *Sattwic* knowledge regards only one imperishable and undivided *Atma* as dwelling in all beings (XVIII—20);

(b) *Rajasic* knowledge regards the *Atma* as many and different (XVIII—21);

(c) *Tamasic* knowledge deludes by regarding the body as *Atma* (*Gita* XVIII—22).

25. SUPREME LORD:

The supreme Lord has two forms (a) unmanifest, imperceptible or impersonal as all pervading *Brahma* (b) manifest, perceptible or personal as the supreme *Atma*, the inner soul of all.

The Lord has three characteristics—*Sat* (truth), *chit* (intelligence) and *ananda* (bliss) while all else is untrue, unintelligent and full of pain. He is called by many names according to his nature and character as *Aumtat-sat*, *Bhoor-Bhuva-Swaha*, etc. He is as *Brahma* or *adhiyagya* the creator of all, as *Vishnu* or *Adhidaiva* the supporter of all and as *Mahesha* or *Adhibhoota* the destroyer of all. All the world forms his body and he is of the universal form.

He is the basis, essence and life of all and nothing can exist without him.

He is the object of all worshippers, and giver of all kinds of rewards. He is the master and ruler of all the worlds, goal of all beings and all in all. He is the subject of all the *Vedas* and Scriptures and he is knowledge, knowable and knower of all, and all that is excellent, glorious and best in the world is but a ray of his light (*Gita* IX—17, 18, X—12).

He is one without another, eternal, immortal, all pervading, unchanging, birthless, the beginning, middle and end of all, omniscient, omnipresent and the highest of all, cf. *Gita* VII—7, IX—4 & 5.

26. SUPREME *BRAHMA*.

Brahma is the all pervading, unmanifested form of the supreme Lord and as such is the basis and essence of all. The *Vedas* and *Upnishads* treat of *Brahma* and teach the means of his attainment. His attainment leads to liberation from all pain and *Nirvana* (bliss).—

He is the highest aim and object of life and is attained only through supreme devotion and unattached worship. He is all knower, pervader, and mover of all, smallest of the small, unknowable through the senses, and unchanging and ever the same. The unmanifested form of *Brahma* is worshipped by the followers of Knowledge Path who hold that liberation is attained through renunciation of action and sole devotion of the impersonal form. But *Gita* teaches personal worship of the embodied *Atma* in the form of gods, sages and great persons etc. as the cause of the Supreme Goal.

27. SUPREME SOUL.

Gita calls the embodied soul as *Atma* and *Paramatma* which is of the form and character of the supreme Lord and by union with nature or illusive *maya* it assumes a body, which undergoes birth and death and other changes on account of nature's qualities. The *Atma* or soul moves from one material body to another with *linga* (subtle) body composed of mind and five knowledge senses. (*Gita* XV—7 & 8).

The embodied soul on assuming a body becomes attached to nature's qualities in the form of pleasure and pain and thereby is deluded and begins to regard himself as the doer and enjoyer. (*Gita* VII—27) and this causes its bondage with the world. It is by crossing beyond these qualities of nature or unattachment to desire and disdain and indifference to pleasure and pain that a person attains to liberation. cf. *Gita* X—10, XIV—20.

Though the *Atma* and the supreme Lord appear to be separate owing to the assumption of body but in

reality they are one and the same and the *Atma* itself is of the supreme character and as such it is the supreme Soul, supreme Person and the supreme Lord itself.

Nature is called the lower character of the Lord while the *Atma* is called the higher character which is the inner soul, creator and supporter of all beings.

A man can not perceive himself and his superior character being covered by the delusive curtain of the illusive *maya* but on crossing beyond the *maya* and the qualities of nature he attains to knowledge and supreme goal (*Gita* VII—13 & 14). Thus the *Atma* owing to union and disunion of the qualities of nature or illusive *maya* appears to be manifest-unmanifest, personal-impersonal, real-unreal, doer-nondoer, enjoyer-non enjoyer, divided-undivided, attached-unattached and, equal-unequal etc which is difficult to realize (*Gita* II—29). But the *Atma* is imperishable, eternal, changes bodies but remains unaltered and ever the same (*Gita* II—20).

The *Atma* as the inner soul is the light of sun and moon, supporter of earth and all beings, He as *Vaishwanara* fire dwells in the bodies of men, digests the food and maintains the life. *Gita* XIII—33, XV—12, 15.

The word *atma* is used in the *Gita* in different senses according to the context as follows:—

- (1) Soul—II—55, III—17, IV—6 V—16, VI—18, X—20 & XIII—32 ;
- (2) Self—II—45, III—13, VI—11, IX—34, X—15, XI—3, XIV—24 & XVI—17 ;
- (3) Person—III—6, IV—21, V—21, VI—8 & IX—28 ;
- (4) Mind, intellect and senses—II—64, V—25, VI—36, VIII—2, XII—14 and XIII—7 ;
- (5) Heart—V—11, VI—12, & XI—24 ;
- (6) Nature and character—II—41, XV—13, & XVIII—44.

28. CREATOR, SUPPORTER & DESTROYER.

Brahma, *Vishnu*, and *Mahesha* are called the Indian Trinity or three forms of the supreme Lord, who is the creator of all as four faced *Brahma*, supporter and protector of all as four armed *Vishnu* holding discus, club, conch and lotus and the destroyer of all as *Mahesha* armed with a trident.

The four faced *Brahma* issuing from the lotus like navel of the Lord is the creator of all beings and animals and the whole universe.

The four armed *Vishnu* is the supporter and protector of all beings and as such he is the illuminator of all, knowledge, knowable and knower, establisher and maintainer of virtue, unlimited and the measurer of the universe with three steps and of gentle pleasant aspect.

Mahesha or *Shiva* armed with a trident is the destroyer of all in the form of death which is feared by all, and all beings rush to death according to their fate, while disease etc. are nominal causes.

This *Brahma*, *Vishnu*, and *Shiva* worship formerly formed the three chief religions of India and the followers of each regarded their God as the supreme and the highest of all. There has been much persecution and bloodshed amongst these religious followers in the past. The *Shivaites* and the *Vaishnavas* still survive but the old rivalry and enmity has been much smothered and soothed down by the *Ramayana* and *Mahabharata* which teach that *Brahma*, *Vishnu* and *Shiva* are the threefold forms of the same supreme Lord and of the same character and qualification.

The followers of *Brahma* as *Brahma margis* worship the lower nature as the cause of all creation. The *Vaishnavas* worship Rama and Krishna as the incarnation of *Vishnu* and supporter of the world while the *Shivaites* worship the *linga* form of *Shiva* as the des-

troyer and supreme goal of all. The *Brahma margis* are on the decline while the *Vaishnavas* and *Shivaitis* still prevail and flourish in large numbers, in all parts of India.

29. MANIFEST & UNMANIFEST FORM.

The Lord has two forms (a) manifested or personal composed of qualities (b) unmanifested, impersonal or without qualities.

The impersonal or unmanifested form which is unknowable, unspeakable and unthinkable is the best but the unmanifest worship is very hard and unpracticable for the embodied man (*Gita XII—5*), while the manifest worship is easy and natural for him.

The second part of *Gita* (Chapters VII—XII) especially deals with the worship, contemplation and devotion of the manifest form of the Lord and as such describes his supreme character, universal form in chapters X & XI in *extenso*. Both the manifest and unmanifest forms belong to the same supreme Lord and are equally giver of liberation and bliss. The *Vedantis* (*Vedant* followers) regard the unmanifest devotion as the cause of supreme liberation but the *Gita* declares in favour of manifest worship as practicable and blissful for man.

30. UNITY AND DUALITY.

The subject of the difference between *Brahma* and Soul is called the Unity and Duality problem and it is also spoken of as a problem of *maya* (illusion) and *Parinam* (reality).

There are six cults or sects of this Unity and Duality subject :—

(1) *Shankaracharya* of Unity (*Advaita*) sect says that *Brahma* and soul are one, indistinct and the same but appear to be distinct through *Maya* and qualities of nature, and that *Brahma* is all pervading, unmanifest

and supreme and is attained with knowledge and unmanifest worship which leads to supreme liberation and that the world is unreal and illusive (*Mayabadi*).

(2) *Ramanujacharya* of distinguished Unity (*vishisht adwaita*) sect says that *Brahma* is one eternal and supreme, but the souls are many and different and that they are eternal but subordinate to *Brahma* from which they issue at creation and into which they return at dissolution, and that liberation is the attainment of *Brahma* by the soul and liberation is attained by worship and devotion of Krishna and that the world is not illusive but real and true (*Parinamabadi*).

(3) *Madhvacharya* of Duality (*dwaita*) sect says that *Brahma* is supreme, creator, supporter and destroyer of all but the souls are many, different and separate from *Brahma* and subject to coming and going and that liberation is attained by worship and devotion of Krishna. It also regards nature as eternal and distinct from *Brahma* but subordinate to him and cause of creation of the world which is real and true.

The other sects of (4) *Ballabhacharya* (5) *Shri Kantha* and (6) *Nimbarka* are a mixture of Unity and Duality belief on the lines of *Ramanujacharya* and *Madhvacharya*. They hold *Brahma* as the supreme Lord and the cause of liberation and bondage of the embodied souls which are many and both distinct and indistinct and that they are deluded through *Maya* and attain to knowledge and liberation through devotion of *Basdeva* (Krishna). All these sects interpret the *Gita* according to their cults but an impartial observer finds the *Gita* teaching only one supreme Lord without another and that *Brahma* and *Atma* (soul) are one and the same while the world to be illusive and unreal (*mayabadi*). cf. *Gita* VI—7, XIII—22 and 27 and XV—8. The second chapter of the *Gita* describes the character of *Atma* like that of *Brahma* as eternal, immortal, all

pervading, boundless, birthless, ancient, unmanifested, imperishable, unthinkable, and unchanging (*Gita* II—17 to 30). Chapter X also describes the character of *Kshe-tragya* (*Atma*) like that of supreme Lord with and without qualities of nature side by side, and thus makes no distinction between *Atma*, *Paramatma*, and the supreme Lord. (cf. *Gita* XIII—11 to 30) and so also chapter XV after narrating the manifested and unmanifested character of the *Atma* calls the one as immortal and the other as supreme Person (*Purushotma*) and says that both are one and the same and the knower of this attains to liberation and bliss (*Gita* XV—19 & 20). and accordingly *Gita* describes that knowledge to be *sattwic* which sees only one and undivided soul in all beings, and that which sees many and different souls as *Rajasic*, cf. *Gita* XVIII—20 & 21.

31. INCARNATION.

The assumption of a body and birth of the supreme Soul in the world is called its incarnation. Thus all persons being of the form of the supreme Soul are its incarnation. But those possessing an excess of *atmic* power, great character and good conduct are generally regarded and called as incarnation of the Lord or *Mahatmas* (great souls).

In this country the *Puranic* incarnations are as follows :—

1 *Baraha* (Boar), 2 *Matsya* (fish), 3 *Kacha* (Turtle), *Narsingha* (man-lion), 5 *Vamana* (Vishnu), 6 *Parasarama*, 7 *Ramchandra*, 8 *Krishna*, 9 *Baldeva*, 10 *Buddha*, 11 *Kalki* (still to be).

Sanatkumar, *Sannak*, *Sanandan*, *Sanatan*, *Vashisht*, *Kapil* and *Vyas* etc are also regarded as incarnations.

In this world whenever there is decay of virtue, and increase of vice, then there is an incarnation of the Lord in the form of a *Mahatma* or great person for protection

of the good, destruction of the evil and establishment of righteousness (*Gita* IV—7 & 8). Thus whenever and wherever there is sin, suffering and pain, then and there great persons are born for protection and salvation of that country.

These *mahatmas* by their conduct, resignation, sacrifice, suffering and *Atmic* strength do good to all and their name and reputation spread in the world and last for ever and they later on come to be regarded and worshipped as incarnation, gods, and prophets, etc.

32. GODS.

The gods are also the natural forms of the supreme *Atma*. They support and look after the body, and as presiding deities of the senses, they are the cause of performance of all actions for upkeep and maintenance of the world. The beings through sacrifice action keep on the wheel of creation revolving and the Sun and *Indra* and other gods with light and rain etc. protect the beings and thus they are both happy and attain to bliss. (cf. *Gita* III—11).

The supreme Lord is also the creator and supporter of the gods and they also look on the Lord as their supreme goal (cf. *Gita* XI—22 & 52).

The persons who worship the gods as his representatives and without attachment attain to liberation and bliss but those who worship them without knowing the Lord and with attachment attain to perishable fruit and never obtain liberation. The Lord is the giver of all fruits which are awarded according to the quality of worship.

The gods of the senses are said to be as follows :—

- | | |
|------------------------------|--------------------------------|
| (1) Sun of the eyes ; | (7) <i>Indra</i> of the hand ; |
| (2) <i>Digpal</i> „ ears ; | (8) <i>yishnu</i> „ foot : |
| (3) <i>Mitra</i> „ nose ; | (9) <i>Brahma</i> „ genital ; |
| (4) <i>Baruna</i> „ tongue ; | (10) <i>Kubera</i> „ rectum ; |

- (5) Wind „ skin ; (11) Moon „ mind ;
 (6) *Ashwani*, „ speech ; (12) *Brihaspati* of intellect.

The ancient *Vedic* 33 gods are regarded as below—

12 *Adityas*—Sun, *Vishnu*, *Prajna*, *Yama*, *Mitra*,
Varuna, *Dhotir*, *Bhoga*, *Poshan*,
Indra, *Sabita*, *Twashtra*.

8 *Vasus*—Fire, earth, wind, water, *Dhruva*, moon,
Dhara, & sky.

11 *Rudras*—A group of terrible gods belonging
 to Shiva.

2. *Ashwanikumaras*—two gods of morning and
 physicians of heaven.

33. NATURE.

Nature is called *Maya* and energy of the Lord and it is without intelligence, truth and happiness. It is eight-fold and consists of earth, sky, wind, fire, and water (material elements) and Iness, intellect and mind (internal faculties). These elements of nature form the body and the world and their qualities are the cause of all actions. (*Gita* VII—4 & 6). The nature is without beginning and eternal but subordinate and loyal to the supreme *Atma* as its lord and mover and illuminator and with its union creates the world which ever revolves (*Gita* IX—10). The Nature has 3 qualities as *Sattwa*, *Raja* and *Tama* and it has many modifications (*vikars*) which ever change *viz.* pleasure-pain and desire-disdain etc. It is through these qualities and modifications of nature that a person is deluded and forgets the supreme character of his inner soul and regards himself as the body, the doer and enjoyer of objects. This delusive nature or *Maya* is crossed beyond with knowledge and unattachment (*Gita* VII—14).

The Nature is the cause of all actions and their performance. (*Gita* XIII—20) and all beings perform actions according to nature and bear their fruits in the

form of pleasure and pain. No one can interfere and stop the course of nature called fate and all have to bow to it, and performance of such actions with proper means and devotion to the Lord leads to success, bliss and supreme goal.

34. THREE QUALITIES.

The nature is inert or insensible but in association with *Atma* it develops three qualities or attributes of *Sattwa*, *Raja* and *Tama*. *Sattwa* quality causes knowledge and happiness, *Raja* activity and desire and *Tama* delusion and destruction. (cf. *Gita* XIV—9 & 17). All the three qualities do not function together, but one quality predominates over the other two and performs its function (*Gita* XIV—10).

Persons of *Sattwic* quality attain to high goal, *Rajasic* to medium and the *Tamasic* to the low one (*Gita* XIV—18). These qualities cause the world to move and go about. All persons are under the control of qualities in the form of pleasure and pain and being deluded by them are bound with the world and become attached to body. Without crossing beyond the qualities men cannot attain to knowledge and liberation and this crossing is achieved with mental equanimity, devotion to the Lord and unattachment to pleasure and pain and then the man is freed from all pain and attains to bliss and *Nirwana* or *Brahma* union (*Gita* XIV—20).

The wise men by understanding that the qualities of nature are the cause of all actions and that the *Atma* (soul) is not the doer is not attached to action and thereby liberated from the bondage of the world (*Gita*—III—28). The knowledge of the qualities is most useful and important, for by having it a man can perform *Sattwic* deeds and thereby acquire knowledge and happiness and thus by discarding *Rajasic* and *Tamasic* conduct he can exert for supreme goal and attain to liberation and bliss (XIV—2).

35. BODY.

Nature is the cause of body and like its cause the body is also changeable and perishable. There are three kinds of bodies (1) material or coarse body consisting of the five material elements of earth, sky, wind, fire and water ; (2) *Linga* (subtle) consisting of mind and five knowledge senses and (3) *Karana* or casual body composed of action only. The material body is formed from the material elements, is nourished, maintained by them and dissolves into them. This material body is the manifested case of beings in this world for birth, life and death which ever change as childhood, youth and old-age. The material body is subject to nature's qualities and other characteristics. The *Linga* body consists of knowledge senses, (intelligence), and mind and is the unmanifested case of beings with which this enters into and leaves the material bodies constantly. This *Linga* body exists from *kalpa* to *kalpa*. It leaves the soul at dissolution when the casual body alone consisting of actions enters into the nature and remains there during the period of dissolution. At creation the casual body again issues forth from the nature and forms the *linga* body with mind and intellect and thereafter it is subjected to birth in the world with coarse or material body according to *Prarabdha* or the ripening of action fruits.

In the casual (*karana*) body the self remains in an unconscious (*susupti*) state. The *linga* also includes the causal body and in that the self only thinks, knows, understands and remains in a sleepy state. The coarse material body includes the *linga* and casual bodies and in that the self acts and enjoys pleasure and pain. The liberation is attained by knowledge and destruction of all the three bodies or separation of the self from nature and its qualities once for all when the embodied *Atma* is united with the supreme Lord forever.

36. THE SENSES AND OBJECTS.

The senses are 11 and are called the doors of the body, because it is through the sense organs that the objects are served or pass in and out of the body. There are five knowledge senses (eye, ear, nose, tongue and skin), five action senses (mouth, hand, foot, genital and rectum) and mind. There are five sense objects, (form, taste, smell, sound and touch). The sense organs are very strong and move the mind of even wise men (*Gita* II—60). Actions are performed through the service or use of objects by the senses. The action bears fruits as pleasure and pain giving rise to desire, anger and attachment which lead to delusion and bondage. The soul appears to feel and bear the action fruits (pleasure and pain) and thereby become attached to them and deluded and forgets its supreme character and thus regards itself through egoism as the doer of action and enjoyer of action fruits (*Gita* XV—9).

The thinking of sense objects causes attachment and desire and that overcomes the intellect. (*Gita* II—62 & 63). Therefore the renunciation of desires or unattachment to action (use of sense objects) and action fruits (pleasure and pain) lead to attainment of Atma knowledge and bliss. This renunciation of desire or unattachment to pleasure and pain is called by various names as self-control, mental steadiness, mental equality (equanimity) or unattachment to action fruits (Cf. *Gita* V—22, 28). The senses are subordinate to and impelled by the mind and they are not controlled without controlling the mind. But a mind that is a slave of senses ruins the intellect and injures the self like an enemy (*Gita* II—67). A man that controls his senses by restraint of the mind makes his intellect steady and attains to supreme goal (*Gita* II—61). The senses are therefore to be constantly kept under watch and ward and are by no means to be indulged and allowed to move at will.

37. CREATION

The four faced *Brahma* issuing from the lotus like navel of the supreme Lord is said to be the creator of gods, sages, men and other beings, A day and a night of *Brahma* each comprises 1000 *Yogas*. All the world is created at the beginning of *Brahma* day (*kalpa*) and dissolved at night (end of *kalpa*). Thus the creation and dissolution of the universe goes on for ever. (*Gita* IX—7).

The beings are really created and uncreated by the union and disunion of Nature and *Atma* (soul) and that is the cause of the continuation of the world. (XIII—26 & IX—10). The *Atma* is the impeller and illuminator of Nature and thus the supreme Lord is in fact the creator, supporter and destroyer of the whole world. (*Gita* XIV—3 & 4).

At dissolution the *linga* body is destroyed and the casual body also enters into Nature, while the *Atma* is not destroyed but retains its supreme character as ever (*Gita* VIII—20). At creation the casual body assumes the *linga* case in union with the *Atma* and is there after subjected to birth and death of the material body according to its past *karmas*.

38. CASTE.

Caste is profession or occupation of a man. There are four castes of *Brahmana* (Priest), *Kshatriya* (warrior), *Vaishya* (trader) and *Shudra* (server). According to the *Gita* these castes are not from birth but based on the division of qualities of actions and as is the quality (*Sattwa*, *Raja* and *Tama*) of one's actions so is his caste (*Gita* IV—13 & XVIII—41). Accordingly persons of *Sattwic* conduct and wisdom are *Brahmanas*, those of *Sattwic* and *Rajasik* conduct and inclined to power and activity are *Kshatriyas*, and of *Rajasik* and *Tamasik* conduct attached to trade are *Vaishyas* and of *Tamasik* conduct and

given to ignorance and service are *Shudras*. Cf. *Gita* XVIII—42 to 44.

Natural action is called one's duty. All men attain to success by performance of their own duty and to ignominy and ruin by discarding the same. The performance of one's duty is the worship of the Lord and its abandonment is sin. But one's duty also should be performed without attachment for attainment of liberation and supreme goal (*Gita* XVIII —46 & 47).

According to *Gita* even a *Shudra* and a sinner by performing his duty is not rendered untouchable and depressed but attains to supreme success and bliss and the Lord. If a *Shudra* is of *Sattwic* character and performs *Brahma* service, he is then a *Brahmana* and not a *Shudra* and similarly if a *Brahmana* is of *Tamasic* character and performs vicious and low actions, he is then a *Shudra* and not a *Brahmana*. Cf. *Mahabharata* III—180—25.

39. FAITH IN FATE.

Fate is the course of nature caused by one's former *karmas* (actions) and not the ordinance of the Lord. As are one's actions so are his action fruits in the form of pleasure and pain, birth and death to be borne by him, and thus the birth of body, its maintenance, suffering, enjoyment and death are all the fruits of former actions. The action fruits have their effect or are felt on ripening but it cannot be said when and how a particular action fruit is ripen and has its effect. The action fruits that are ripe and ready for use are called *Prarabdha* (fate) while those that are not ripe and ready but will take some time to ripen are called *Sanchit* (future destiny). Thus the *Prarabdha* causes the birth and maintenance of the body and the exhaustion of *Prarabdha* causes death until the *Sanchit* (future destiny) fruits ripen into *Prarabdha* and there is rebirth. Until all actions

are destroyed, the embodied soul remains subject to birth and death and is not liberated from the bondage of the world. *Karma Yoga* (action path) shows the means of liberation by renunciation of their action fruits or unattachment to pleasure and pain and devotion to the Lord. The *Gita* calls the fate as course of nature which causes all good and evil actions and their fruit as pleasure and pain. The Lord is not the doer of actions or their fruits. (*Gita* III—33, V—14, 15, XVIII—60). All beings are under the control of fate which is the cause of birth, death, pleasure and pain etc. The Lord is the master and ruler of this fate or nature's course which is his *Maya* and supreme glory. (*Gita* IX—8).

Though the fate or nature's course is inevitable and unavoidable still the man is capable to strive and exert by proper means and thereby attains to liberation and supreme goal. Those means are the performance of one's duty, renunciation of action fruits, contemplation and devotion of the supreme Lord, constituting *Karma Yoga* by following which a *Yogee* attains to knowledge and is liberated from bondage by destruction of future action fruits and thereby obtains supreme bliss and *Brahma* Union (*Nirvana*). Ever to rely on fate and to make no exertion for regeneration leads to no good and success but ever lowers the man. Fate (*Prarabdha* or nature's course) is no doubt strong and ever prevails, and all have to submit to their fate and act according to it and put up with its good and evil effects, but as noted above a man by following the proper means can stop the future *Prarabdha* and attain to liberation and supreme goal. Thus a man is dependent on fate but still his good and evil goal lies in his own hands.

The faith in fate or *Karma* is nothing but acting according to one's nature without exertion for libera-

tion from action bondage, and as are the qualities of one's action so is his goal. The performers of *Sattwic* action attain to knowledge and bliss, of *Rajasik* action to pain and bondage and of *Tamasik* action to delusion and destruction. Those who cannot exert for liberation by following the *Shastric* teaching have still another remedy in performing their actions by repetition of *Aum*, *Tat* and *Sat* name of *Brahma* and thereby attaining to supreme goal.

40. WOMAN.

In the whole of the *Gita* there are only two verses relating to woman as IX—32, X—34. The word *Sin-born* in the first verse is interpreted by some people as referring to woman and by others as not so. Even if it be held as referring to women and showing their character as unstable and delusive, still it declares them as worthy of attaining to devotion of the Lord and supreme goal. The other verse clearly praises their virtues.

The *Gita* like other Scriptures, uses the word man and person for both male and female beings and nowhere lays down separate rules, duties and means of regeneration for the two sexes. On consideration of the soul both men and women are equally entitled to strive for, adopt means and attain to supreme goal. But from the worldly point of view there is the same distinction and relation between man and woman as between the Lord and his Nature. The woman like Nature is the obedient agent, and helper of man and the latter like the Lord is the master, supervisor and guardian of the former. As by the union of the Lord and Nature there is creation and maintenance of the world, so the union of man and woman causes the birth of family and the maintenance of society.

The duty of the women is to bear children, look after the household affairs, and please her husband,

similarly the duty of man is to earn money, support the family, and to protect the wife. In this way both man and woman by performance of their respective duties attain to success and happiness. For the two sexes to discard their own duties and adopt those of the other is harmful and fatal both for this world and the other to come. (*Gita* XVIII—47).

Arjuna in the first chapter says that family destruction makes woman corrupted and give birth to illegitimate children which causes hell to the whole family. This corruption and failing of women is the result of sinful and illegal union with other persons but such argument does not condemn the second marriage of women. If a man can marry again the woman is equally entitled to remarry on death of her husband. Cf. *Mahabharata* I—103—10 to 12.

41. *SHASTRAS* (SCRIPTURES)

The *Shashtra* is not the name of any one religious book or literature but includes all *Vedic*, moral, and religious treatises of *Brahma* knowledge for attaining the supreme goal of life. There is no knowledge and wisdom without knowing the *Shashtras* and without knowledge there is no liberation and bliss.

(1) The *Shastras* are of six kinds:—4 *Vedas* as *Rig*, *Sama*, *Yajur* and *Atharva* and each *Veda* has two portions, *Karmakanda* (*Sanhita* and *Brahmana*) and *Gyanakanda* (*Upanishads* and *Aranyakas*);

(2) 6 *Darshanas* (Philosophy) as *Mimansa*, *Sankhya*, *Yoga*, *Niyaye*, *Vaishesik* and *Ve'lanta*.

(3) 18 *Smritis* as *Manusmriti* etc.;

(4) 2 *Itihasa* as *Ramayana* and *Mahabharata*.

(5) 18 *Puranas* as *Bhagwata*, *Vishnu* etc.

(6) Other religious and moral books as *Yoga Vashista*, *Atmabodha*, *Bhakti Sootra*, *Bhaktiratnakar* etc. etc.

All these *Shastras* speak of the supreme Lord, the embodied soul, righteous deeds, means of liberation & supreme goal, and the creation of the world, its beings, their character and end, and such knowledge leads to supreme success and bliss. The *Gita* says that the persons who do not follow the means prescribed by the *Shastras* for attaining the supreme goal but act according to their desires and fancies, attain to no success and bliss ; and therefore a man must act according to the instructions of the *Shastras* for attainment of liberation and supreme goal (*Gita* XVI—23 & 24). The *Gita* says that the persons who donot follow the *Shastras* but act according to their faith in fate, attain to the goal according to the quality of their deeds : and thus the persons of *Sattwic* action worship gods and attain to the high goal, those of *Rajasic* and *Tamasic* deeds attain to the lower goal. Therefore fate (course of nature) is nothing but the fruit of action according to its duality. Hence a man must follow *Shastric* teaching and failing that the only other remedy is the contemplation of *Brahma* name of *Aum-tat-sat*.

42. *VEDAS*.

The *Vedas* declared through the various sages are called the words of Lord and are therefore known as *Shrutis* (heard). There are four *Vedas* and each of them has two portions—*Karmakanda* (*rituals*) and *Gyanakanda* (knowledge) The *Gita* is the essence of the *Vedic Gyanakanda* (*Upanishads*) of *Brahma* knowledge.

Some persons with reference to chapter II—42 to 46, 53—54, and chapter IX—20 & 21 think that the *Gita* looks down upon and condemns the *Vedas*, but this is really not so. The *Gita* teaches the performance of action by discarding of all attachments and desires for fruits (pleasure and pain) and says that many people resort to *Vedic* sacrifices and other rites for enjoyment of their fruits and other objects, by which their intellect

is distracted and does not engage in calm contemplation. But the wise people perform the *Vedic* actions without attachment to the fruits and attain to liberation and bliss. As an overflowing ocean is of all uses great and small, so the *Vedic* rites are capable of performance with and without attachment. The *Gita* says that the performers of the *Vedic* sacrifice etc. for attainment of action fruits as heaven after enjoying their reward again return to rebirth or bondage in the world and do not attain to liberation which is acquired only with worship without any attachment.

The *Gita* calls the *Vedas* as the leaves of the Banyan like world, the supreme character and glory of the Lord and also says that the Lord is their *Omkar*; knower and knowable as well as the author of the *Vedas* (Cf. *Gita* XV—15). When the *Gita* speaks so highly of the *Vedas*, how then it can ridicule and make little of them? There are four *Vedas* but the *Gita* speaks only of three *Rig*, *Sama* and *Yajur* while it does not name *Atharva* anywhere. There is only one explanation of this that the *Atharva Veda* was not composed up to that time.

43. UPANISHADS

The *Upanishads* are the *Gyanakanda* (knowledge) portion of the *Vedas* and the *Gita* is the essence of the *Upanishads*.

सर्वोपनिषदो गवोदोग्धा गोपाल नन्दनः ।

पार्थोवत्सः सुधीर्भोक्तादुग्धं गीतामृतं महत् ॥

All the *Upanishads* are cows, *Krishna* (*Gopala*) is their milker, while the wise *Arjun* like calf is the enjoyer of the milk as *Gita* nectar.

The *Upanishads* are 108 but the principal and ancient ones are only 12 as follows :—

(1) *Ishabas.* (2) *Kena,* (3) *Mundaka,* (4) *Manduka*
 (5) *Kathaballi* (6) *Shwetashwatra* (7) *Chandogya*
 (8) *Brihdarnyak* (9) *Aitriya* (10) *Taittiriya* (11)
Prashna and (12) *Kausheetaki.*

All the *Upanishads* teach *Brahma* knowledge, *Brahma* character, *Atma* form, liberation path, ways and means of attaining to supreme goal and freedom from pain and bondage of the world. The teaching of the *Upanishads* is of very high order and they are much praised and appreciated everywhere. The *Gita* contains not only the principles and teachings of the *Upanishads* but is engraved with their words, phrases and verses which enhance its language and style considerably.

44. INDIAN PHILOSOPHY. (*DARSHANAS*)

There are six *Darshana Shastras* or Indian philosophy as follows :—

(1) The *Mimansa* of sage *Jaimini* treats of the *Vedic Karmakanda* or sacrifice rituals and regards it as the cause of the supreme goal for men. It says that performance of sacrifice leads to high success and bliss and that sacrifice is all in all, while other actions cause bondage. The *Gita* regards the sacrifice as worship of the Lord and action for good of the world and says that it destroys sins and causes knowledge but it recommends that even sacrifice action should be performed without attachment to fruit in order to obtain liberation. But the *Gita* prefers the *Vedic Gyanakanda* to *Karmakanda* because its followers are attached to action fruits and therefore cannot attain to liberation while the followers of *Gayanakanda* (knowledge) being unattached and of steady intellect attain to liberation and supreme bliss.

(2) The *Sankhya* of sage *Kapila* teaches 25 elements of Nature and Soul and says that the knowledge of these 25 elements leads to destruction of all

pain or liberation. The *Sankhya* philosophy regards Nature as supreme, doer, eternal, unintelligent and real; and the qualities of nature as the cause of all actions and movements, while the *Atma* (Person) as eternal, intelligent, without qualities, non-doer, unchanging and a witness, as well as many and different and mentions no supreme Lord. The *Gita* accepts the 25 elements and many of the characteristics of Person, Nature and qualities while it does not regard the Person as many and different but of the supreme form of the Lord.

(3) The *Yoga* of *Patanjali* teaches that bliss and liberation are obtained by restraining and controlling the mental functions and desires. It also speaks of the supreme Lord. It is called *Ashtanga Yoga* on account of teaching 8 means of attaining to supreme goal. viz.—*Asam* (restrictions), *Nyam* (regulation), *Asan* (seat), *Dharna* (steadiness), *Pranayam* (mind control), *Pratyahara* (sense restraint), *Dhyana* (contemplation), and *Samadhi* (concentration). For attaining *Yoga* success *Gita* also prescribes these first six and substitutes *Vairagya* and *Abhyasa* (unattachment and practice) in place of contemplation and concentration which it regards as *Yoga* itself.

(4) The *Vedanta* of *Badrin* demonstrates the existence and supreme character of *Brahma* as all in all. It has four principal doctrines :—

That *Brahma* is true and all else is untrue; that *Brahma* and soul are one and the same but appear separate through qualities of nature; that the means of attaining to *Brahma* is impersonal worship and devotion; and that knowledge and impersonal worship alone leads to supreme liberation and bliss while performance of action and personal worship result in fruit as heaven and rebirth.

The *Gita* upholds the first two principles but does not accept the other two points as it regards unattached

Action Path alone as the means of liberation and bliss (III—20 & VI—1) and *Gita* also says that impersonal worship is hard to attain for the embodied being and declares the personal worship as easy and practicable for man (XII—5 to 7).

(5) *Nyaya* of *Gautama* and (6) *Vaisheshika* of *Kanada* follow the lines of *Kapila Sankhya* but one proves its theories by logic and the other by *Pramanu*. (elements) as basis of the world. The *Gita* does not refer to any of them at all.

In chapter XIII—24 and 25 and other places *Gita* speaks of the attainment of *Atma* by *Karma Yoga*, *Gyana yoga*, *Dhyana yoga* and *Bhakti yoga* and these seem to refer to *Mimamsa*, *Sankhya*, *Yoga* and *Vedanta*. and thereby teaches its peculiar doctrine of unattached action.

45. MAHABHARATA.

Mahabharata is the history of the great war of India between the *Pandavas* and the *Kauravas*. The two brothers *Dhritarashtra* and *Pandu* were born through sage *Vyasa* after the death of their father *Vichitravirya*. *Dhritarashtra* being blind, *Pandu* succeeded to the throne but he entrusted the kingdom to his elder brother and himself proceeded to forest where his five sons *Yudhishtira* etc., were born and called the *Pandavas*. *Dhritarashtra* also had 100 children as *Duryodhan* etc. who were called the *Kauravas*. *Pandu* died during the infancy of his sons and *Dhritarashtra* continued to rule the kingdom with the help of their granduncle *Bheeshma* who had pledged himself to lifelong celibacy. The *Pandavas* and *Kaurava* princes were brought up together and also educated and trained alike through *Dronacharya*. Both sets of the princes considered themselves entitled to the kingdom and looked upon the other with hostility

and their feelings and relations grew strained from day to day. On account of persecution of the *Kauravas*, the *Pandavas* left home and suffered much hardship and pain, but on their marriage with the daughter of *Drupada*, king *Dhritarashtra* sent for the *Pandavas* and made over half the kingdom to them. The *Pandavas* improved their country and established their capital at *Indraprastha* and then performed the horse sacrifice with great pomp. The *Kauravas* were also invited there but on seeing the greatness of the *Pandavas* and being offended with jokes made with them, they were overcome with jealousy, resentment and returned home with feelings of enmity and revenge. They soon conspired against the *Pandavas* and invited them to gambling and thereby they won all their wealth, kingdom and their persons and also insulted and ill-treated their wife *Drupadi* in the presence of all. In the end it was settled that the *Pandavas* should go out in exile to the forest for 12 years and pass another year in secrecy and on return from the exile be entitled to get back their lost kingdom. The *Pandavas* did all this but on their return the *Kauravas* refused to return the kingdom. That gave rise to the great family war in which all the *Kauravas* and the two armies were annihilated and the *Pandavas* alone survived and got the victory.

The *Pandavas* were assisted by *Shri Krishna* and other relations as *Drupada* and *Virata* etc., and their forces numbered seven battalions (*akshauhinis*). The *Kauravas* were also assisted by their relations and friends and their forces numbered eleven battalions. The *Pandavas* were successful on account of their righteous cause and divine grace. The *Gita* is narrated in the *Mahabharat* from chapter XXV to XLII of *Bheeshma Parva*.

46. ARJUNA.

Arjuna was the wisest and bravest of all the five

Pandavas. *Arjuna* had got *Draupadi* by winning the selection match and he had defeated the *Kauravas* in several encounters. He was a devoted friend of *Shri Krishna* who had married him to his sister *Subhadra* even against the wishes of his brother *Balaram*. *Shri Krishna* assisted the *Pandavas* in the great war on account of *Arjuna* and by acting as his driver led him to victory. When the two armies were drawn up on the battle field *Arjuna* on seeing his own relations and friends standing ready to kill one another was overcome with grief and delusion and hesitated to participate in the war. It was to remove his grief and delusion that *Shri Krishna* imparted to him the *Gita* teaching of *Karma yoga*. The *Gita* teaching is in the form of a dialogue between *Arjuna* and *Shri Krishna* and as such contains many important questions put forward by *Arjuna*. Some people regard these questions of *Arjuna* as flimsy, useless, and only put by way of introduction. But on consideration they appear to be deep and serious problems which have not been settled and solved as yet.

ARJUNA'S PROBLEMS AND THEIR SOLUTION.

- (1) Chapter I—21 to 47. *Gita* teaching.
Remedy of grief and delusion.
- (2) Chapter II—4 to 8. Do. Do.
As in (1).
- (3) Chapter II—54. Destruction of desire, steadiness, unattachment and self control.
Character of steady intellect.
- (4) Chapter III—1 & 2. Performance of action with renunciation of attachment.
Does *Gita* teach renunciation or action.
- (5) Chapter III—36. Desire and anger.
Cause of sin.

- (6) Chapter IV—4. Incarnation or transmigra-
Present and past life. tion of soul in the world.
- (7) Chapter V—1 & 2. Same as (4)
- (8) Chapter VI—33 & 34. Way to control the Unattachment and Practice.
mind.
- (9) Chapter VI—37 to 39. No destruction but sure
Fate of *Yoga* failure. succes later on.
- (10) Chapter VIII—1 & 2. Different forms of the
Character of six great same supreme Lord.
entities.
- (11) Chapter X—12 to 18. Cause of contemplation and
Divine glories. devotion.
- (12) Chapter XI—1-4, 15-31, Realization of Lord.
36-46.
Prayer for vision.
- (13) Chapter XII—1. Both lead to the same goal
Manifest and unmani- but manifest worship practi-
fest worship. cable and blissful.
- (14) Chapter XIV—21. Mental steadiness, equality,
Character of crosser unattainment and devotion
of qualities. to Lord.
- (15) Chapter XVII—1. As the qualities of actions
Goal of faith in fate. so the goal,
- (16) Chapter XVIII—1. Renunciation of only attach-
Essence of renunciation ment and not of action
and its reverse (action). which is unavoidable and
blissful.

47. SHRI KRISHNA.

Shrikrishna belonged to *Yadava* sect and *Vrishni* family and was the son of *Basudeva* and *Devaki* and born at *Mathura* and brought up at *Gokul* by *Nanda* and *Yashoda*. His uncle *Kansa* tried hard to slay *Krishna* but failed and lost his own life. *Shri Krishna* then left for *Dwaraka* where he founded a kingdom and ruled it

for a long time. He killed many demons such as *Madhu*, *Keshi* and thereby obtained the title of *Madhu-sudhana*, *Keshnisudana*, *Arisudana* & *Janardhana*, etc. *Pandava's* mother *Kunti* was the aunt of *Shrikrishna* who had caused the marriage of his sister *Subhadra* with *Arjuna* and his niece *Surekha* with *Abhimanyu*. *Shri-Krishna* before breaking out the great war strived hard to make peace between the *Pandavas* and the *Kauravas* but did not succeed as the latter refused to restore any land to the former. On the declaration of battle, *Shrikrishna* decided to act as the driver of *Arjuna's* chariot and assisted the *Pandavas* in many ways. When *Arjuna* was overcome by grief and delusion and resolved to abandon the war, *Srikrishna* taught him the *Bhagwat Gita* for performance of his duty and then *Arjuna* joined the battle and attained to victory.

Shrikrishna is regarded as the incarnation of *Vishnu* which is the creator, supporter as well as the inner soul and life essence of all, and all the gods, sages and great men are his form and therefore *Srikrishna* is the origin of the *Gita* and as the supreme Lord is the source of the *Vedas* through the various sages so is *Srikrishna* the cause of *Gita* through *Ayasa* sage.

The use of the first person In the *Gita* for *Shri-Krishna* is made not in one but in many and various senses according to the context as *Atma*, *Parmatma* Person, primal Person, supreme Person, Soul, supreme Soul, *Kshetrageya*, *Brahma*, supreme *Brahma*, *Vishnu* and *Mahesh* and therefore *Shrikrishna* represents the *Atma* or soul both in the embodied and unembodied form. (cf. *Gita* X—29, XIII—2, XIV—27.

48. SAGE VYASA.

Sage *Vyasa* was the son of *Satyavati* begotten by

sage *Parasara*. He was named *Krishna* on account of his dark complexion also called *Krishna Dwaipayana* for being born in an island, *Badarain* for being brought up in a *ber* (plum) forest and *Veda Vyasa* for arranging the *Vedas* in the present form. He was born in a forest and being deserted by his parents was brought up as a sage and ascetic from his very childhood. He was one of the most learned and wise persons and is the author of *Brahma Sootra* (*Vedanta*), *Mahabharat*, 18 *Puranas* and other works. *Dhritarashtra* and *Pandu* were begotten by the sage *Vyasa* through the *Niyoga* ceremony. *Vyasa* was of black, terrible form and hence *Dhritarashtra* was born blind and *Pandu* of yellow complexion because their mothers were frightened by the sight of the Sage. *Vyasa* remained impartial and sided with no party in the war, but he bestowed divine sight on *Sanjaya* the minister of *Dhritrashtra*, so that he might know and tell all the incidents of the war to the blind king at home. It is said that sage *Vyasa* first composed the epic of *Mahabharata* in his mind and at his dictation it was written by the god *Ganesha* and that it was communicated to *Vyasa's* son *Sukdeva* by and him to other disciples and sages who rated it to *Parikshit* etc.

49. GITA PERIOD.

There is no certainty about the age of the *Gita* and it is a controversial subject and there are different and conflicting opinions as to its age which is regarded by the wise to be 5000 to 2000 years as below :—

- | | | | | |
|-----|-----------------------------------|------------|-----|-------------|
| (1) | By <i>Chintamani Vinayak</i> | 2040 B. C. | or | 3932 years. |
| (2) | " <i>Gopal Ayer</i> | ... 1194 | " " | 3126 " |
| (3) | " <i>Lekman Tilak</i> | ... 422 | " " | 2354 " |
| (4) | " <i>Justice Tilak</i> | ... 300 | " " | 2232 " |
| (5) | " <i>Satishchandra Vidyarnava</i> | 1194 A.D. | 938 | " |

Some *Gita* lovers seem to think that verses X—6, X—35 & XI—22 furnish internal evidence about the age of *Gita* and they put the case in the following way:—

(a) X—6 "Seven great sages (Great Bear) and the first four *Manus* were the beings born of my mind and from whom are the people of the world." Now each *Manu's* period called the *Manwantara* is one-fourteenth of a *Yuga* and there are separate seven sages etc. in each *Manwantara*. The earth with its axis completes one revolution round the sun in about 26000 years and taking this time as an *Yuga*, the period of a *Manwantara* comes to about 1870 years. The present is considered to be the 7th *Manwantara* and the 4th *Manwantara* referred to in X-6 indicates the age of *Gita* about 5,600 years.

(b) X-35. "I am the *Aghana* of the months and *Basanta* of the seasons". It appears that formerly the *Basanta* (spring) season used to occur in the month of *Aghana* but now it takes place in the month of *Faguna* i.e. $2\frac{1}{2}$ months later. As there is the difference of $20\frac{1}{2}$ minutes each year in the revolution of the earth round the North Pole, the time of $2\frac{1}{2}$ months gives out a period of 5000 years as the age of *Gita*.

(c) XI-22. "*Rudras, Adityas, Basus, Sadhyas, Vishwas, Ashwinis, Marutas, Pitris, Gandharwas, Yakshas, Asuras* and bands of sages all look on thee with wonder". This shows the assemblage of gods, sages and demons on some great occasion as at the churning of the sea etc. There was such a commotion at the period of the spread of the *Darshana Shastras* of *Sankhya* of *Kapila*, *Mimamsa* of *Jaimini*, *Yoga* of *Patanjali* and *Brahma Sotra* of *Badrain* and the consequent controversy about the doctrines advocated by each viz. Knowledge, Action, Yoga and Devotion Paths. That was the time of the incarnation of a great person and the birth of *Gita*-teaching to reconcile the four different doctrines and unite them into one, also to reconcile the worship of *Brahma* (Nature), *Vishnu* (incarnation) and *Shiva* about which a fierce religious battle was

raging in India as well as to blend the personal (manifest) and impersonal (unmanifest) worship of the Lord. The period of the rise and spread of the *Darshana Shashtra* is regarded as 5000 years which also indicates the age of the *Gita* teaching as well.

(d) There was apparently no *Nyaya* and *Vaisheshik Shashtra* at the time of *Gita* and there is no direct or indirect allusion to either in the *Gita* while *Sankhya*, *Mimamsa*, *Yoga* and *Brhama Sotra* are clearly referred to in more than one place. Simlary *Gita* every where speaks of only 3 *Vedas* and there is no mention in it of the 4th *Atharva Veda* which probably did not exist at the time. This also shows the *Gita* to be of very ancient age.

This *Gita* period of 5000 years as described above agrees with the Indian public opinion according to which the *Mahabharat* war took place towards the end of *Dwapara* and beginning of *Kaliyuga* some 5000 years ago.

50. GITA ORIGIN.

There are four theories about the origin of *Gita* :—

(1) That it is an old *Bhagwat* religion of *Brahma* Knowledge and was incorporated in the *Mahabharata* but has continued to exist alone as *Bhagwat Gita* (Lord's song). This is only a theory but there is no direct or indirect evidence about it.

(2) That the *Gita* is the spoken word of Lord *Krishna* himself and that it was delivered to *Arjuna* at the commencement of the great war to enduce him to join the impending battle which he regarded as destructive and sinful. This is the religious belief of the Indian masses and the old class of *Pandits*. The *Gita*, however, teaches not only *Karmaycga* (action path) but also Renunciation, Contemplation and Devotion for attainment of *Atma*

knowledge and supreme goal for which there was hardly any need at such a time, place and crisis.

(3) That *Bhagwat Gita* is the composition of sage *Vyasa* as an essence of *Upanishads*, a reconciliation of *Darshan Shashtras* and a supplement of the *Mahabharat* allegory.

That *Gita* is the essence of the *Upanishads* is admitted by all. It also combines and blends the different doctrines of the *Darshan Shashtras* (Indian Philosophy) and makes out the *Karmayoga* teaching of its own. Some sages regard the *Mahabharat* not as a worldly history but hold it as an allegory of struggle between virtue and vice, truth and untruth and good and evil forces in the form of *Pandavas* and *Kauravas* ever raging in the body like the battle field of *Kurukshetra*. The evil forces of the *Kauravas* at first get an upper hand and persecute the good *Pandavas* in every way but the latter by performance of their duty with resignation and devotion attain to supreme success. In this allegorical battle of life the *Gita* teaching of *Karma yoga* fits in wonderfully well. Krishna as incarnation of *Vishnu* and the inner soul of all is the inspirer of the *Gita* but its compiler and narrator is the sage *Vyasa* himself.

(4) Some of the western scholars ascribe the origin of the *Gita* teaching to the Christian Bible on the grounds that (a) Christ and Krishna sound alike (b) that on birth both Christ and Krishna had to be taken across a river, (c) that Christ had exorcised ghosts and spirits while Krishna had killed devils and demons and (d) that the teaching of both Christ and Krishna imparts moral and religious education. The first three points might be held as mere coincidences in some respects but the lives and doings of the two great persons were quite different from one another and the *Karma yoga* teaching of *Gita* and contemplation

and devotion of *Atma* (soul) as eternal and immortal and subject to bondage, rebirth and liberation etc., find no place in the Bible and therefore this theory of *Gita* origin from Christianity is untenable on the face of it.

51. GITA GREATNESS.

The chief topic of *Gita* is the performance of one's duty without attachment to pleasure and pain as service and devotion of the Lord and thereby attainment of liberation and supreme bliss. This *Karma yoga* teaching is not theoretical but most practicable for use by all men in all stages of life and at all times and in all places and circumstances. A man by performance of his duty every where attains to success and by its abandonment suffers pain both in this world and the other one. The *Karmayoga* practice is never wasted and even an *yoga* failure ultimately attains to full success. The subject of *Gita* is religious and spiritual but it also treats of moral, social and hygeine teaching in many ways as good conduct, regular exercise, proper food and active life. The *Gita* is a wonderful and excellent book for attaining to the highest aim and object of life and it combines all the Knowledge (renunciation), Action, Contemplation and Devotion Paths in its *Karma yoga* teaching. As a *Vedantic* subject it teaches that a person by relying on *Brahma*, acting for *Brahma*, with faith and devotion in *Brahma* and ever thinking and meditating on *Brahma* attains to *Brahma*. The *Gita* conforms to all the faiths and religions and is not opposed to any sect and cult and does not attack and run down any one's belief. It is full of the highest and best precepts and principles of all religions; and all men from the ordinary to the most learned understand and love the *Gita* according to their capacity and intelligence. Whatever ideas and beliefs a person holds as supreme he finds the same in the *Gita* and is delighted thereby. It is for this reason that the former commentators

of the *Gita* as *Shankaracharya* etc., have interpreted it according to their sect and even now most of the *Gita* commentries are compiled on communal lines.

The *Gita* is respected and held in high honour throughout the world though most of the commentries and annotations of the *Gita* are according to the Indian sects and cults but as a matter of fact *Gita* is not confined to any one faith and religion. The *Gita* is the book for the whole world and the whole human race because it contains the essence and truth of all the religions and faiths and it reveals the ways and means for the regeneration, progress and supreme goal and it teaches the simplest ways and means for freedom from pain and attainment of bliss. There is no other such small and excellent book in the world any where.

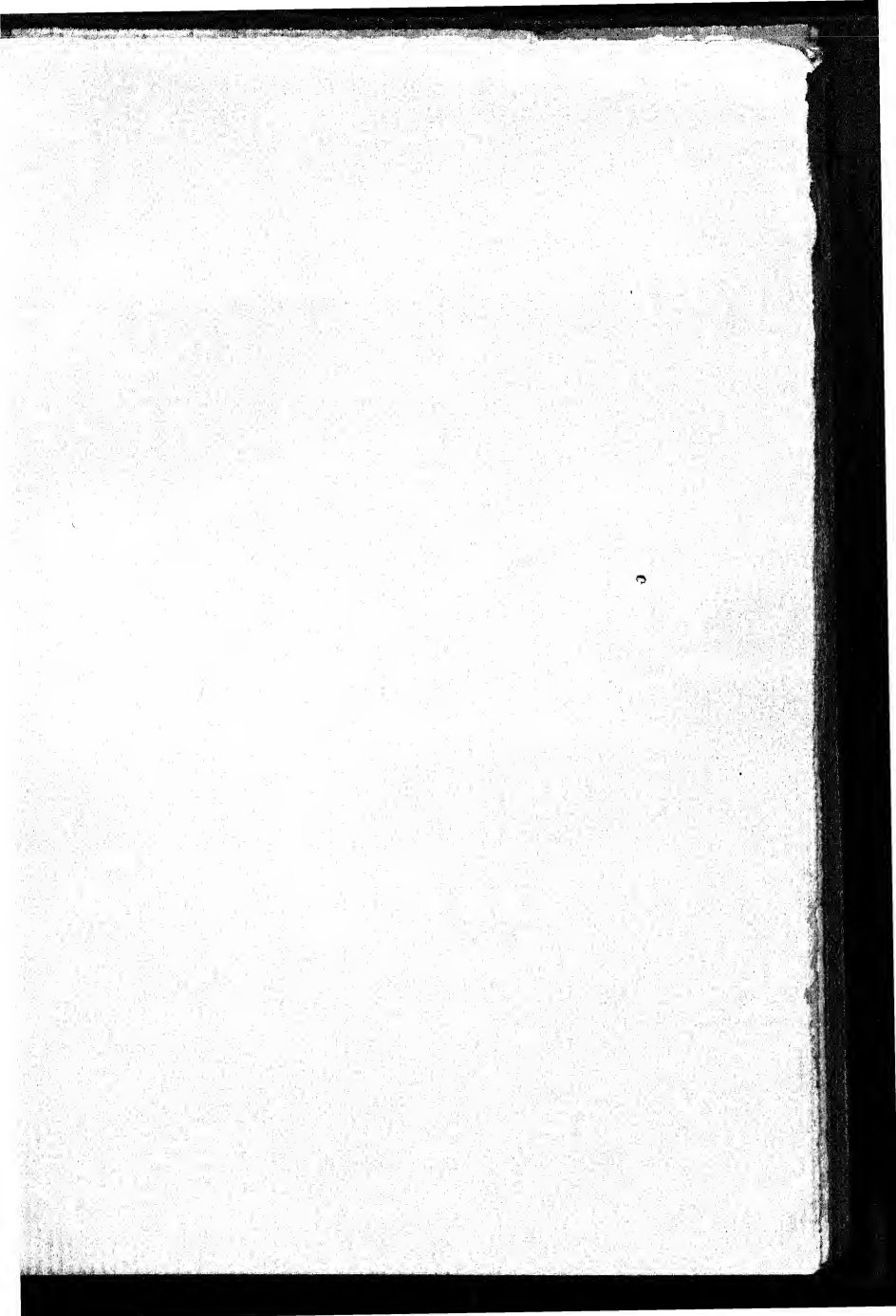
There is a good deal of repetition of words, phrases and ideas in the *Gita* and some people find fault with this repetition which is considered a good thing by others. The *Gita* is such a deep and subtle subject that in spite of its simple words and phrases, it is interpreted differently by different people and even after prolonged thinking one ever finds new meaning and sense in its verses. If there were no repetition in the *Gita*, its enterpretation and explanation would have been still more difficult and complicate and very few people could have understood it rightly and properly.

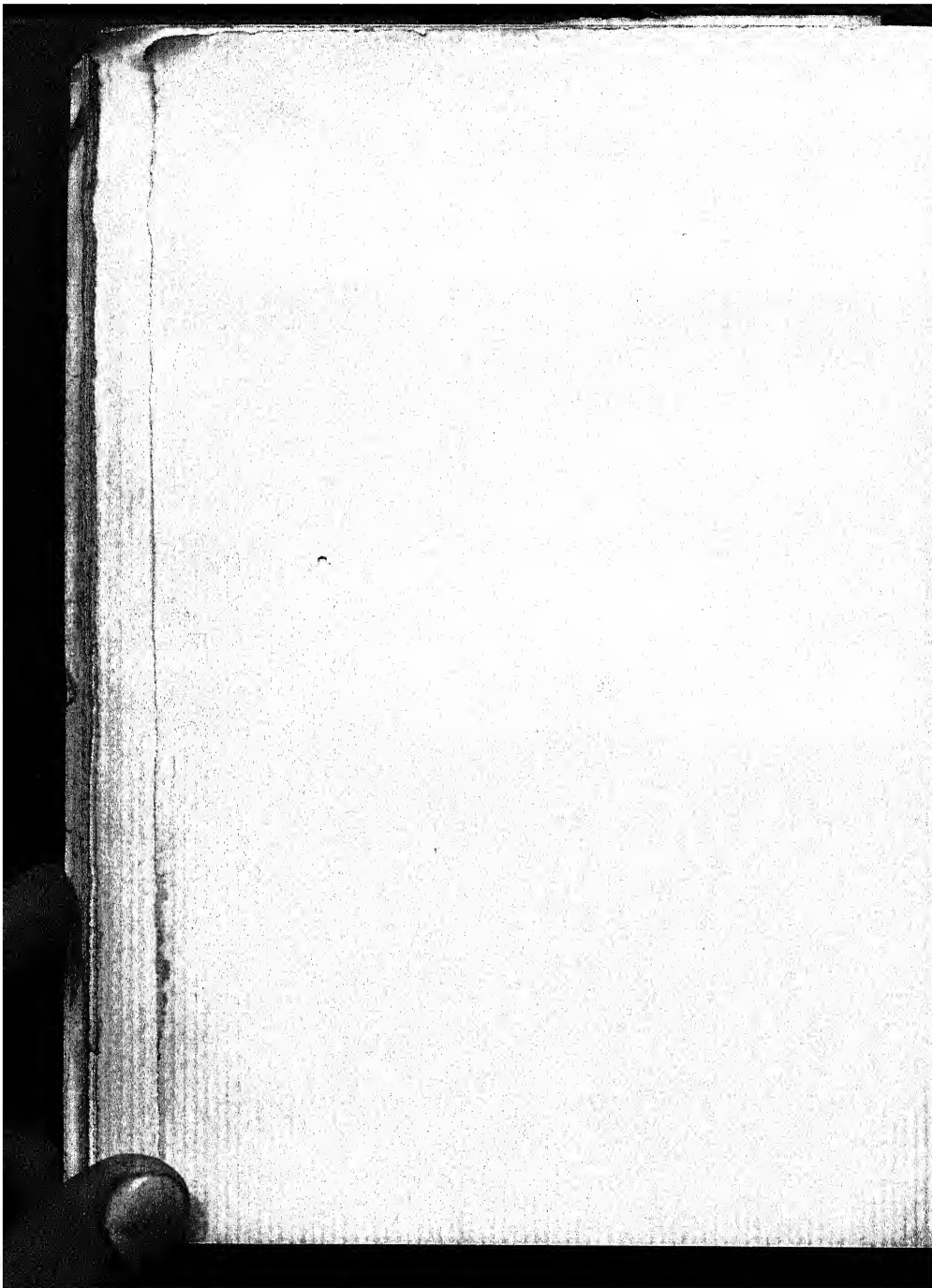
The repetition in question helps to solve and enterpret correctly many of the knotty points in the *Gita* which has a special peculiarity that it does not depend for its exposition on other books but is to be explained by its context and adjoining phraseology elsewhere. There is another remarkable thing in the *Gita* that in spite of frequent repetitions many of its words and phrases have different meanings in different

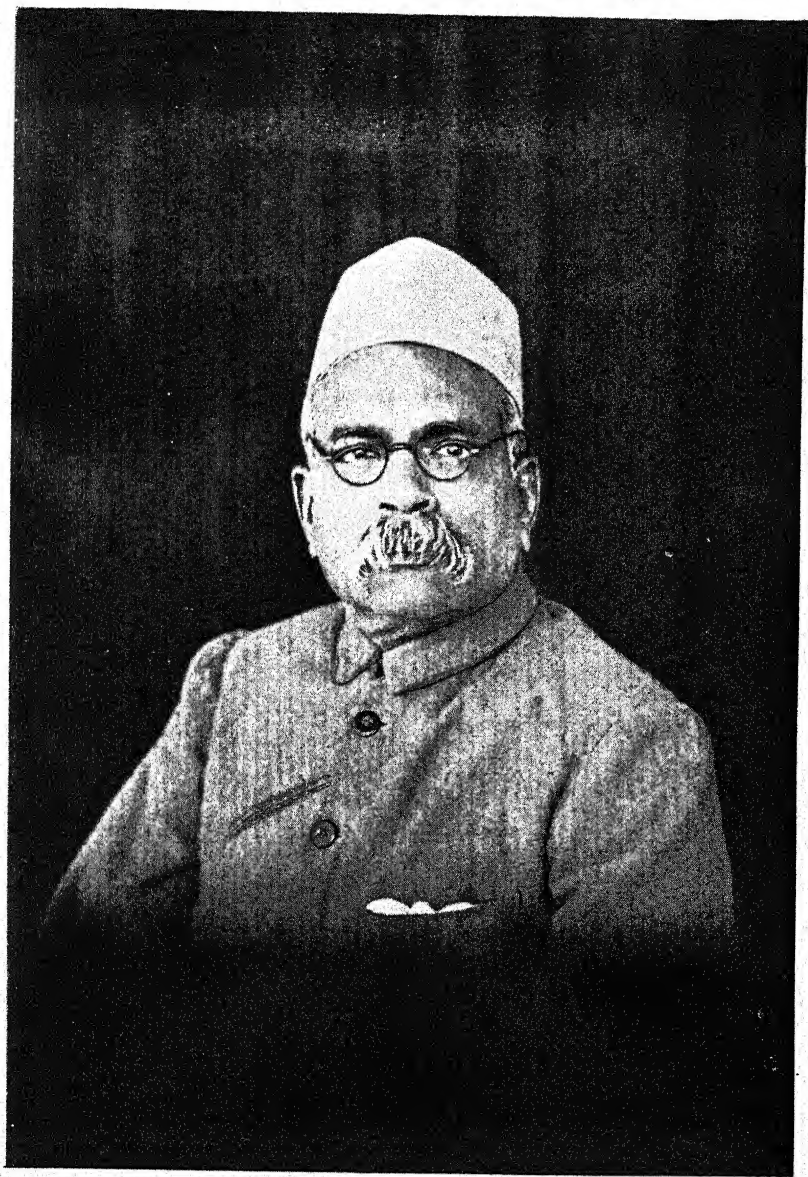
places according to circumstances and context, *e. g.*, *Yoga*, *Atma*, action & *Dharma* etc. and all these strange and wonderful things contribute to the greatness of the *Gita* which is an unique piece of liberation philosophy and religion all combind into one.

Prayag
24-4-1934.

R. C. Gita Premi.







R. C. GITA PREMI.

Bhagwat Gita

CHAPTER I. ARJUNA'S GRIEF.

The Gita is divided into three Parts, the first of which comprising chapters 1 to 6 describes the *Karma Yoga* (attainment of the Lord through Action Path) under the different names of *Sankhya*, Action, Knowledge, Renunciation and Contemplation Paths which mean and imply the same goal (*Karma Yoga*). The First Chapter after referring to the confusion and agitation of Duryodhana and enumerating the chief warriors and commanders of the Pandava and Kaurava armies describes the grief and delusion of Arjuna. On seeing his own relations and friends standing ready in both the armies to fight with and to kill one another, Arjuna is overcome with attachment and delusion. He begins to regard it as a horrible sin to kill the Kauravas and therefore determines not to fight and to keep aloof from the impending war. This causes him much pain and grief. Thereupon he turns to his friend and counsellor Shri Krishna for guidance and enlightenment about his duty. Shri Krishna takes pity on him and imparts to him the Gita teaching of *Karma Yoga* to relieve him from delusion and grief, to induce him to do his duty and attain to bliss.

Thus the First Chapter is a short introduction of the Gita teaching, showing the cause of its origin and explaining the character of *Karma Yoga* doctrine as performance of one's duty without attachment for attainment of the Supreme Goal.

Chapter I thus deals with two subjects :—

- (1) The two Pandava & Kaurava armies 1—25 ;
- (2) The grief & delusion of Arjuna 26—47.

1—THE TWO ARMIES (1—25)

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

धर्म-क्षेत्रे in virtue-field, कुरु-क्षेत्रे in Kuru-kshetra, समवेता gathered together, युयुत्सव. battle-eager, मामकाः mine, पाण्डवा Pandu's sons, च and, एव verily, किं what, अकुर्वत did, संजय Sanjaya .

1. Dhritarashtra said:—at Kurukshetra the field of virtue, gathered together and eager for battle, what did the sons of Pandu and mine do, O ! Sanjaya. ?

Pandu died leaving five minor sons Yudhishtira etc. called the Pandavas, and his elder brother Dhritarashtra who was blind from his birth took up the Kingdom. He had 100 sons Duryodhana etc. called the Kauravas. Both sets of the princes were brought up and trained together, but there was no love lost between them, as each party claimed the throne and regarded the other with enmity. The Kauravas persecuted the Pandavas and refused to give them even a portion of the Kingdom. This led to the great war. When the two armies gathered together on the battle-field, sage Vyasa bestowed divine sight on Sanjaya, a minister of Dhritarashtra, so that he might know what took place in battle and relate it to the blind King sitting at home. Dhritarashtra accordingly asks Sanajya to tell him all the deeds and incidents of the war.

Kurukshetra is a well known place of pilgrimage near Dehli where many sacrifices and austerities were performed and many battles fought in old times and which owing to the prevalence of great virtue there is called *Dharmakshetra* or a field of virtue. It is also said that persons dying there engaged in sacrifice, austerity or battle go to heaven.

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

दृष्ट्वा having seen, तु and, पाण्डव-अनीकं Pandava-army, व्यूढं arrayed, दुर्योधनः Duryodhana, तदा then, आचार्यं teacher, उपसंगम्य having approached, राजा king, वचनं word, अब्रवीत् spoke.

2. Sanjaya said—Having seen the Pandava army arrayed and having approached the teacher, king Duryodhana spoke these words.

Sanjaya begins by referring to the mental agitation of Duryodhana who owing to his large forces was at first sure of an easy victory, but on seeing the two armies arrayed in battle, he was taken aback by the superior aspect of the opposite forces and sought an interview with his old teacher to convey to him his fears and misgivings, and also to revive his own drooping spirits by gaining his sympathy and encouragement.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

पश्य see, एतां this, पाण्डु-पुत्राणां of Pandu's-sons, आचार्य teacher, महीर्षी mighty, चमू army, व्यूढां arrayed, द्रुपद-पुत्रेण by Drupad's son, त्व thy, शिष्येण by desciple, धीमता by wise.

3. See, O teacher ! this mighty army of Pandu's sons arrayed by thy wise desciple, the son of Drupada.

Duryodhana had two-fold cause of fear (1) the superior aspect of the Pandava army and (2) his misgiving of betrayal by Bheeshma and Drona on account of their affection for the Pandavas. He therefore calls the opposite army *mighty* and to excite his feelings points out that this army has been arrayed and marshalled by Dhrishtadyumna his own desciple, and the son of his old enemy Drupada, now ready to attack and kill himself.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

अत्र Here; शूरा: heroes, महा-इष्वासा: mighty-archers, भीम-अर्जुन-समा Bheema-Arjuna-like, युधि in battle, युयुधानः Yuyudhana, विराटः Virata, च and, द्रुपदः Drupada, च and, महा-रथः mighty-warrior.

4. Here are heroes and mighty archers equal in battle to Bheema and Arjuna as Yuyudhana, Virata and Drupada the mighty warrior.

This verse is connected with the next two verses and shows the great warriors of the Pandava army such as :—

Arjuna—the wisest and bravest of the Pandavas;

Bheema—the strongest and stoutest of the Pandavas;

Yuyudhana—a title of Satyaki, the pupil of Arjuna & the driver of Shri Krishna ;

Virata—the king of Virata country where the Pandavas had passed the last year of their exile in concealment and whose daughter Uttara was married to Arjuna's son ;

Drupada—the old enemy of Drona, king of Panchala, father of the Pandavas' wife Draupadi and of two sons Dhrishtadyumna and Shikhandi the slayers of Drona and Bheeshma in the great war.

Maharathi—a warrior who can encounter alone in battle 10,000 soldiers.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः ॥ ५ ॥

धृष्टकेतुः Dhrishtaketu, **चेकितानः** Chekitana, **काशि-राजः** Kashi-king, च and, **वीर्यवान्** powerful, **पुरुजित्** Purujita, **कुन्तिभोजः** Kuntibhoja, च and, **शैव्यः** Shaivya, च and, **नर-पुङ्गवः** men-best.

5. Dhrishtaketu, Chekitana, Kashiraja, Purujit, Kuntibhoja and Shaivya, the best of men.

Dhrishtaketu—son of Shishupala king of Chedi and brother of Nakula's wife Kanamati ;

Chekitana—a renowned warrior of the Yadava tribe ;

Kashiraja—father of Bheema's wife Valandhara, and descendent of the maternal grandfather of Pandu and Dhritarashtra ;

Purujita—brother of King Kuntibhoja ;

Kuntibhoja—adoptive father of Pritha mother of the Pandavas and the cause of her being called Kunti.

Shaivya—Govasana king of the Shivi country and father of Yudhishtira's wife Devaki.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

युधामन्युः Yudhamanyu, च and, **विक्रान्त** valiant, **उत्तमौजाः** Uttamauja, च and, **वीर्यवान्** powerful, **सौभद्रः** Subhadra's son, **द्रौपदेयाः** Draupadi's sons, च and, **सर्व** all, **एव** verily, **महारथाः** mighty-warriors.

6. Yudhamanyu the valiant, Uttamauja the powerful, Subhadra's son (Abhimanyu) and the sons of Draupadi are all mighty warriors.

Yudhamanyu and Uttamauja—two distinguished warriors of Panchala ;

Subhadra's son—Abhimanyu the son of Arjuna and father of Parikshita, the successor of the Pandavas.

Draupadi's sons—five sons of Draupadi by the five Pandavas viz.,—Prativindhya by Yudhishtira, Sutasoma by Bheema, Shrutakirti by Arjuna, Shatanika by Nakula and Shrutasena by Sahadeva.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

अस्माकं our, तु now, विशिष्टाः chiefs, ये who, तान् them, निबोध know, द्वि-ज-उत्तम twice-born-best, नायकाः commanders, मम my, सैन्यस्य of army, संज्ञार्थं for name, तान् them, ब्रवीमि I tell, ते for thee.

7. O, best of the Twice born (*Brahmana*) ! now know those who are our chiefs and the commanders of my army. I tell thee their names.

Having described the prominent warriors of the Pandava army, Duryodhana now mentions the chiefs and commanders of the Kaurava army to Dronacharya a *Brahmana*. The three high castes (*Brahmana*, *Kshatriya* and *Vaishya*) are called the twice born as they are supposed to have a second birth of purification on being invested with the Sacred thread.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥

भवान् you, भीष्मः Bheeshma, च and, कर्णः Karna, च and, कृपः Kripa, च and, समितिजयः victorious, अश्वत्थामा Ashwatthama, विकर्णः Vikarna, सौमदत्तिः Somadatta's son, जयद्रथः Jayadratha

8. You, Bheeshma, Karna, Kripa the victorious, Ashwatthama, Vikarna, Somadatta's son (Bhorishrava) and Jayadratha.

The chiefs and commanders of the Kaurava army were as follows :—

Dronacharya—son of Bharadwaja, father of Ashvatthama and military teacher of both the Pandavas and the Kauravas ;

Bheeshma—grandsire and the undertaker of the terrible pledge to observe life-long celibacy and renounce the kingdom for ever ;

Karna—son of Kunti through the Sun but brought up by Adhiratha, a partisan and friend of Duryodhana ;

Kripa—son of the sage Gautama, brought up by king Shantanu and brother-in-law of Drona ;

Ashwatthama—son of Drona and so named as there was heard the neighing of a horse at his birth ;

Vikarna—Duryodhana's brother who had the courage to declare in the gambling hall that Draupadi was free and not the booty of the Kauravas ;

Somadatta's son—Bhorishrava the uncle of the Kauravas ;

Jayadratha—husband of the Kauravas' sister Duhshalla.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ६ ॥

अन्ये others, च and, बहवः many, शूराः heroes, मद-अर्थे for my-sake, त्यक्त-जीविताः renounced-lives, नाना-शस्त्र-प्रहरणाः various-weapons-wielders, सर्वे all, युद्ध-विशारदाः war-skilled

9. There are many other heroes who are the renouncers of their lives for my sake, wielders of various weapons and all skilled in war.

After enumerating 20 Pandava warriors and 8 Kaurava chief commanders, Duryodhana says that he has also many other faithful, reliable and experienced heroes on his side but somehow he does not name them. This shows that there were not such good warriors in the

Kaurava army as in that of the Pandavas and that was the cause of his anxiety and agitation.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ १० ॥

अपर्याप्तं imperfect, तत् that, अस्माकं our, बलं force, भीष्म-अभिरक्षितं Bheeshma-guarded, पर्याप्तं perfect, तु but, इदं this, एतेषां of their, बलं force, भीष्म-अभिरक्षितं Bheema-guarded.

10. That force of ours guarded by Bheeshma is imperfect, but this force of theirs guarded by Bheema is perfect.

Duryodhana says that *that* (so vast and extensive) force of the Kauravas commanded by Bheeshma appears to be ill-equipped and inefficient, while *this* (so small and little) force of the Pandavas looks efficient and well-equipped. This misgiving was forced on Duryodhana's mind not only by the superior aspect of the opposite army as arrayed by Dhrishtadyumna but also by recollection of the many past events *e.g.*, (1) Pandavas' good fortune by which they were twice saved from being burnt to death, (2) their alliance with Drupada & Virata (3) Arjuna's securing divine weapons from Indra, Shiva and Kubera etc.; (4) the espousal of their cause by Shri Krishna (5) the slaughter of Kansa, Jarasandha and Shishupala by Shri Krishna, (6) their performance of horse sacrifice after defeating all other kings, (7) Arjuna's routing of the Kauravas on their invading the

Virata country, and (8) the capture of the Kauravas by the Gandharvas and their release by Arjuna.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

अयनेषु in passages, च and, सर्वेषु in all, यथा-भागं according to allotment, अवस्थिताः standing, भीष्मं Bheeshma, एव alone, अभिरक्षन्तु guard, भवन्तः you, सर्व all, एव verily, हि truly.

11. And standing according to allotment you should all verily guard Bheeshma alone in all the passages.

Duryodhana warns his officers to watch all the passages from their respective positions in the army so that no one may come suddenly and injure Bheeshma as the death of the commander-in-chief might result in the rout and defeat of the whole army. There was also a covert hint to the warriors to keep an eye on Bheeshma and Drona as Duryodhana feared that they might play false and join the enemy camp on account of their great affection and regard for the Pandavas.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥

तस्य his, सञ्जनयन् producing, हर्षं cheerfulness, कुरु-वृद्धः Kuru-old, पितामहः grandsire, सिंह-नादं lion's-roar, विनद्य having roared, उच्चैः with loud, शंखं conch, दध्मौ blew, प्रतापवान् mighty.

12. The old Kuru grandsire (Bheeshma) to produce cheerfulness in him, loudly roaring a lion's roar, blew his mighty conch.

Bheeshma the Grandsire and the Commander-in-chief of the Kaurava army on observing the confusion, fear and misgivings of Duryodhana loudly blew his mighty conch to cheer up his spirits and to indicate that he was ready to fight for him and that the battle was about to begin.

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः then, शंखाः conches, च and, भेर्यः drums, च and, पणव-आनक-गोमुखाः tabors-trumpets-cowhorns, सहसा suddenly, एव verily, अभ्यहन्यन्त roared, सः that, शब्दः sound, तुमुलः terrific, अभवत् was.

13. Then conches, drums, tabors, trumpets, and cowhorns suddenly roared forth, and their sound was terrific.

On seeing the Commander-in-chief loudly blowing his conch, the other warriors and soldiers also blew their conches and other instruments to indicate that they were all ready and eager for the battle.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥

ततः then, श्वेतैः with white, हयैः with horses, युक्ते in-yoked, महति in great, स्यन्दने in chariot, स्थितौ seated,.

माधवः Krishna, पाण्डवः Arjuna, च and, एव verily, दिव्यौ celestial, शंखौ conches, प्रदध्मतुः blew.

14. Then seated in the great chariot yoked with white horses, Krishna and Arjuna also blew their celestial conches.

This verse describes the splendour of Arjuna's chariot driven by Shri Krishna and their celestial conches as mentioned in the next verse and further says that on hearing the uproar of the Kaurava army, Arjuna and Krishna also blew their conches to warn the Pandavas that the battle was going to begin and that they should be ready for the fight.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशंखं भोमकर्मा वृकोदरः ॥ १५ ॥

पाञ्चजन्यं Panchajanya, हृषीकेशः Krishna, देवदत्तं Devadatta, धनञ्जयः Arjuna, पौण्ड्रं Paundra, दध्मौ blew, महा-शंखं great-conch, भोम-कर्माः of terrific-deeds, वृक-उदरः of wolf-bellied.

15. Krishna (blew) the Panchajanya, Arjuna the Devadatta and the wolf-bellied (Bheema) of terrific deeds the great conch Paundra.

Hrishikesh—master of the senses or the inner soul, a title of Krishna the incarnation of Vishnu.

Panchajanya—name of Krishna's conch made of the bones of the demon Panchajan ;

Dhananjaya—a title of Arjuna on account of his winning wealth for the horse sacrifice by defeating all the kings ;

Devadatta—Name of Varuna's conch brought from Venode lake by Maya Danava and presented to Arjuna.

Of terrific deeds and wolf-bellied—nick names of Bheema because at his birth a voice was heard from heaven that he would be the doer of terrible deeds and owing to the breaking of a stone on which he had fallen from his mother's arms.

Paundra—Name of Bheema's great conch.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

अनन्तविजयं Anantavijaya, राजा king, कुन्ती-पुत्रः Kunti's son, युधिष्ठिरः Yudhishtira, नकुलः Nakula, सहदेवः Sahadeva,, च and, सुघोष-मणिपुष्पकौ Sughosha-Manipushpaka.

16. King Ydhisthira the son of Kunti (blew) the Anantvijaya, Nakula and Sahadeva the Sughosha and Manipushpaka.

Yudhishtira—the eldest of the Pandava brothers renowned for his fruthfulness and virtue.

Anantavijaya—name of Ydhishtira's conch as ever victorious.

Nakula and Sahdeva—two of the youngest Pandava's sons of Madri ;

Sughosha—name of Nakula's conch of high sound ;

Manipushpaka—name of Sahadeva's conch of hand-some form, as if adorned with jewels and flowers.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

काश्यः Kashi king, च and, परमेष्वासः great-archer, शिखण्डी Shikhandi, च and, महारथः mighty-warrior, धृष्टद्युम्नः Dhrishtadyumna, विराट् Virata, च and, सात्यकिः Satyaki, च and, अपराजित unconquered.

17. Kashi-king the great archer, and Shikhandi the mighty warrior, Dhrishtadyumna, Virata and Satyaki the unconquered.

This verse is connected with the next one and out of the five warriors mentioned in it, four (Kashi-king, Dhrishtadyumna, Virata and Satyaki) have already been noted in verses no. 3 to 5.

Shikhandi was a girl of the name of Amba in her previous birth, but on Bheeshma's refusing to marry her she committed suicide and was reborn as a son to Drupada to be revenged upon Bheeshma by causing his death in the great war.

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥ १८ ॥

द्रुपदः Drupada, द्रौपदेयः Draupadi's sons, च and, सर्वशः on all sides, पृथिवी-पते earth-lord, सौभद्रः Subhadra's son, च and, महा-बाहुः mighty-armed, शंखान् conches, दध्मुः blew पृथक् separate, पृथक् separate.

18. Drupada, Draupadi's sons and the mighty armed Subhadra's son, O Lord of the earth !

on all sides blew their respective conches.

Sanjaya says to king Dhritarashtra that all the warriors mentioned in these verses blew their own separate conches in response to the battle call of Shri Krishna and Arjuna to show that they were eager and prepared for the battle.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १६ ॥

सः that, घोषः uproar, धार्तराष्ट्राणां of Dhritarashtra's sons, हृदयानि hearts, व्यदारयत् broke, नमः sky, च and, पृथिवीं earth, च and, एव verily, तुमुलः loud sound, व्यनुनादयन् resounding.

19. That uproar broke the hearts of the sons of Dhritarashtra and made the earth and sky to resound loudly.

There was such a loud uproar from the conches of the Pandavas that the Kauravas began to tremble with fear and the whole earth and sky also seemed to resound with their echo.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुस्त्रयं पाण्डवः ॥ २० ॥

अथ and, व्यवस्थितान् ready standing, दृष्ट्वा having seen, धार्तराष्ट्रान् Dhritarashtra's sons, कपिध्वजः of monkey-ensign, प्रवृत्ते at starting, शस्त्रसंपाते at arms-discharge, धनुः bow, उद्यम्य having taken up, पाण्डवः Arjuna.

21. And seeing the sons of Dhritarashtra standing ready and the discharge of arms to

start, Arjuna of monkey ensign, also took up his bow.

Arjuna on seeing the Kauravas arrayed and standing ready to attack and the battle about to begin, also took up his bow to fight. Arjuna's standard bore an effigy of Hanumana the monkey king who had crossed the Indian ocean and burnt the golden Lanka (Ceylon) of Ravana.

हृषीकेशं तदा वक्ष्यमिदमाह महीपते ।

अर्जुन उवाच

• सेनयोर्ध्वोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

हृषीकेशं Krishna, तदा then, वक्ष्यं word, इदं this, आह spoke, महीपते earth-lord, सेनयोः of armies, उभयोः of both, मध्ये in middle, रथं chariot, स्थापय stay, मे my, अच्युत imperishable.

21. O Lord of the Earth ! he then spoke these words to Krishna. (Arjuna said) O Imperishable ! stay my chariot in the middle of the two armies.

Arjuna at first took up his bow to fight and accordingly requested his friend and counsellor Shri Krishna to put his chariot in the centre of the battle-field for seeing all the warriors and selecting his match as stated below.

यावदेतान्निरीक्षेऽहं योद्धुं कामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

यावत् so that, एतान् these, निरीक्षे I see, अहं I, योद्धु-
कामान् battle-eager, अवस्थितान् standing, कैः with whom,
मया by me, सह together, योद्धव्यं should fight, अस्मिन् in this,
रण-समुद्यमे in battle-strife.

22. So that I may see those standing there
eager to fight and with whom I should fight in
this battle strife.

Arjuna wants his chariot to be placed in the
centre of the battle-field to see all the warriors
there and to decide which of them are worthy to engage
in combat with him.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २२ ॥

योत्स्यमानान् warriors, अवेक्षे I see, अहं I, ये who,
एते these, अत्र here, समागताः gathered together, धार्तराष्ट्रस्य
of Dhritarashtra's son, दुर्बुद्धेः of stupid, युद्धे in war,
प्रिय-चिकीर्षवः to please-desiring.

23. I may see these warriors who are gathered
together here and are desiring to please the
stupid son of Dhritarashtra (Duryodhana) in
war.

Arjuna says that all the *Kaurava* warriors
are eager to please and support the deluded Duryodhana
in his evil designs against the *Pandavas* and therefore
they are all the wagers of unrighteous war and as such

they are fit to be fought with and killed.

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोऽर्भयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

एवं thus, उक्तः addressed, हृषीकेशः Krishna, गुडाकेशेन by Arjuna, भारत king of Bharata, सेनयोः in armies, उभयो in both, मध्ये in middle, स्थापयित्वा having stayed, रथ-उत्तमं chariot-best.

24. Sanjaya said—Being thus addressed by Arjuna, O king ! Shri Krishna stayed that best of chariots in the midst of the two armies.

Sanjaya says to king Dhritarashtra that as requested by Arjuna, his chariot was placed by Shri Krishna in front of the two armies to let him see all the warriors and select those worthy to fight with him.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥ २५ ॥

भीष्म-द्रोण-प्रमुखतः Bheeshma-Drona-in front, सर्वेषां of all, च and, मही-क्षितां of earth-rulers, उवाच said, पार्थ Arjuna, पश्य see, एतान् these, समवेतान् gathered together, कुरुन् Kurus, इति thus.

25. In front of Bheeshma, Drona and all the rulers of the earth, he said thus, "Arjuna !

see these *Kauravas* gathered together."

As requested, Shri Krishna placed the chariot in the centre of the battle-field and said to Arjuna to see that all the *Kaurava* warriors were standing ready to wage the unrighteous war against the *Pandavas* and therefore they were all fit to be fought with and also indicated that Bheeshma and Drona were the fittest match for him at the time.

2. ARJUNA'S GRIEF & DELUSION (26-47).

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोः सम्यगेव ।

तत्र there, अपश्यत् saw, स्थितान् standing, पार्थः Arjuna, पितृन् fathers, अथ and, पितामहान् grandfathers, आचार्यान् teachers, मातुलान् maternal uncles, भ्रातृन् brothers, पुत्रान् sons, पौत्रान् grandsons, सखीन् friends, तथा and, श्वशुरान् fathers-in-law, सुहृदः benefactors, च and, एव verily, सेनयोः in armies, सम्यगेव in both, अपि also.

26-27. Arjuna then saw standing there fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, fathers-in-law and benefactors also in both armies.

As desired by himself and urged by Shri Krishna, Arjuna saw all the warriors standing ready to kill one another and this sight filled him with love and attachment and instead of selecting warriors worthy of encounter-

er, he began to look upon them as kith and kin related to him by ties of blood, friendship, and teachership etc.

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

तान् them, समीक्ष्य having seen, सः that, कौन्तेयः Arjuna, सर्वान् all, बन्धून् relations, अवस्थितान् ready standing, कृपया with pity, परया with great, आविष्टः filled, विषीदन् sorrowing, इदं this, अब्रवीत् said.

27-28. That Arjuna on seeing all the relations, standing ready, was overcome with great pity and sorrowing said this:—

On seeing all the warriors of both armies standing ready to fight with and kill one another, Arjuna was overcome with dejection and delusion and began to think that it was a great sin to engage in battle with one's own relations and friends.

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

दृष्ट्वा having seen, इमं this, स्वजनं relations, कृष्ण Krishna, युयुत्सु battle-eager, समुपस्थितं near standing, सीदन्ति sink, मम my, गात्राणि limbs, मुखं mouth, च and, परिशुष्यति parches, वेपथुः tremour, च and, शरीरे in body, मे my, रोम-हर्षः hair-bristling, च and, जायते rises.

23-29 Arjuna said—O Krishna ! on seeing these relatives standing near and eager to fight, my limbs sink, mouth parches, my body trembles and my hairs stand on end.

Arjuna says that the sight of the *Kauravas* standing ready to fight with and kill one another makes him feverish and giddy and he therefore cannot think and decide what to do.

गाण्डीवं खंसते हस्तारवक्त्रैव परिदह्यते ।

न च शक्तोऽभ्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

गाण्डीवं *Gandiva*, खंसते slips, हस्तात् from hand, त्वक् skin, च and, एव verily, परिदह्यते burns, न not, च and, शक्तोऽमि I am able, अवस्थातुं to stand, भ्रमति whirls, इव as if, च and, मे my, मनः mind.

30. The *Gandiva* bow slips from my hand and the skin burns and I am not able to stand as if my mind whirls.

The thought that to engage in battle with one's kinsmen is a great sin, fills Arjuna with great fear and agitation and makes his mind distracted and confused.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

निमित्तानि omens, च and, पश्यामि I see, विपरीतानि adverse, केशव Krishna, न not, च and, श्रेयः good, अनुपश्यामि I see, हत्वा having killed, स्वजनं kinsmen, आहवे in battle.

31. And I see adverse omens and O Krishna! I see no good in the killing of kinsmen in battle.

Arjuna sees evil omens all round indicating that a great calamity is going to befall and therefore he thinks that this battle with his own relations will do no good but result in disaster and ruin for them all.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

n not, काङ्क्षे I desire, विजयं victory, कृष्ण Krishna, न not, च and, राज्यं kingdom, सुखानि happiness, च and, किं what, नः for us, राज्येन by kingdom, गोविन्द Krishna, किं what, भोगैः by enjoyments, जीवितेन by life, वा or.

32. O Krishna! I desire no victory nor kingdom nor happiness, O Govinda! what is for us in kingdom, enjoyment or life.

Arjuna says that he does not care for kingdom etc. by defeating and killing relations and friends, as such pleasures can only be enjoyed with one's kinsmen and not without them and therefore he (Arjuna) prefers death to such victory.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

येषां of whom, अर्थे for sake, काङ्क्षितं desired, नः of us, राज्यं kingdom, भोगाः enjoyments, सुखानि pleasures, च and, ते they, इमे these, अवस्थिताः standing, युद्धे in battle,

प्राणान् lives, त्यक्त्वा having renounced, धनानि riches, च and.

33. They for whom kingdom, enjoyments and pleasures are desired by us, are standing in this battle having renounced their lives and riches.

Arjuna says that all worldly objects as kingdom and other pleasures are desired by one to enjoy them with his friends and relations and when such persons have lost their lives, then it is no good to fight and obtain kingdom, etc. which cannot be enjoyed and therefore become useless.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥

आचार्याः teachers, पितरः fathers, पुत्राः sons, तथा and, एव verily, च and, पितामहाः grandfathers, मातुलाः maternal uncles, श्वशुराः fathers-in-law, पौत्राः grandsons, श्यालाः brothers-in-law, सम्बन्धिनः relations, तथा and.

34. Teachers, fathers, sons, grandfathers, uncles, fathers-in-law, grandsons, brothers-in-law and other relations.

Arjuna says that the relatives for whose sake kingdom and other pleasures are sought for and with whom they are properly enjoyed are the dear teachers, fathers, sons and brothers, etc.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

एतान् these, न not, हंतुं to kill, इच्छामि I wish, मृतः slain, अपि though, मधुपूदन Krishna, अपि even, त्रेलोक्य-राज्यस्य of three-world's-kingdom, हेतोः for sake, किं what, नु then, मदीकृते for earth sake.

35. Though slain I do not wish, O Krishna ! to kill them even for the sake of kingdom of the three worlds, how then for obtaining the earth only ?

Arjuna says that the *Kauravas* might cause his death but he is not willing to kill them even for the sake of kingdom of the three worlds (upper, middle and lower regions) and certainly not for obtaining the kingdom of this earth only.

निहत्य धार्तराष्ट्राः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

निहत्य having killed, धार्तराष्ट्रान् Dhritarashtra's sons, नः of us, का what, प्रीतिः good, स्यात् shall be, जनार्दन Krishna, पापं sin, एव alone, आश्रयेत् overtake, अस्मान् us, हत्वा having killed, एतान् these, आततायिनः culprits.

36. What good shall be to us, O Krishna ! by killing the sons of Dhritarashtra ? Sin alone will overtake us by killing these culprits.

Arjuna says that the *Kauravas* are guilty of waging an unrighteous war, but they are still his kinsmen and it is not proper to attack and slay them

for to kill relatives and friends is a horrible sin which leads to hell.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

तस्मात् therefore, न not, अर्हाः should, वयं we, हन्तुं to kill, धार्तराष्ट्रान् Dhritarashtra's sons, स्व-बान्धवान् our-relations, स्वजनं kinsmen, हि for, कथं how, हत्वा having killed, सुखिनः happy, स्याम may be, माधव Krishna.

37. Therefore we should not kill the sons of Dhritarashtra, our relations, for how, O Krishna ! shall we be happy by killing our relations. •

After arguing out his case fully, Arjuna says that it is not proper to fight with and kill the *Kauravas* who are his own kith and kin and that by so doing there can be no good at all.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहं च पातकम् ॥ ३८ ॥

यद्यपि though, एते these, न not, पश्यन्ति see, लोभ-उपहत-चेतसः of greed-overcome-minds, कुल-क्षय-कृतं family-destruction-causing, दोषं evil, मित्र-द्रोहं in friend-hostility च and, पातकं sin.

38. Though these persons with their minds overcome with greed see not the evil of causing family destruction and the sin of hostility with friends.

Arjuna says that the *Kauravas* seem to have lost their heads on account of their greed for kingdom and are therefore ready to attack and kill their friends and relatives and do not know the consequences of their unrighteous conduct of family destruction, viz. sin & hell.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३६ ॥

कथं how, न not, ज्ञेयं should be known, अस्माभिः by us, पापात् from sin, अस्मात् from this, निवर्तितुं to turn, कुल-क्षय-कृतं family-destruction-causing, दोषं evil, प्रपश्यद्भिः by seeing, जनार्दन Krishna.

39. Why should we not know to turn from this sin, O Krishna ! by seeing the evil cause of family destruction.

Arjuna says that the *Pandavas* being versed in the *Dharma Shastras* understand that it is a great sin to fight with and kill one's relations and cause family destruction and therefore they should not engage in war with the *Kauravas* and thus save themselves from sin, hell and ruin.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

कुल-क्षये on family-destruction, प्रणश्यन्ति are destroyed, कुल-धर्माः family-duties, सनातनाः ancient, धर्मे on duty, नष्टे on destruction, कुलं family, कृत्स्नं whole, अधर्मः unrighteousness, अभिभवति overtakes, उत then.

40. On the destruction of a family the ancient family duties are destroyed and on the destruction of these duties unrighteousness overtakes the whole family.

Arjuna says that on the extinction of a family (all male members) the family duties (as birth, marriage and funeral rites, etc. performed for the good of the family) come to an end and the stoppage of such family duties causes sin (degradation) to the whole family (including both males and females).

It is to be noted that Arjuna regards the *Pandavas* and *Kauravas* as forming only one and the same family and not two, one as the slayer and the other as slain family. Even Duryodhana had expressed great sorrow for the extinction of the family when towards the close of the war he was informed of the slaughter of the five sons of Draupadi by Ashwatthama, etc.

अधर्माभिभवत्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

अधर्म-अभिभवान् from unrighteousness-overtaking,, कृष्ण Krishna, प्रदुष्यन्ति are corrupted, कुल-स्त्रियः family-women, स्त्रीषु on women, दुष्टासु on corruption, वार्ष्णेय Varshniya (Krishna), जायते is born, वर्ण-संकरः caste-mixture (illegitimate issue).

41. On the overtaking of unrighteousness, O Krishna ! the family women are corrupted and on corruption of women, O Krishna, the mixed breed (bastard) is born.

On the destruction of a family by the perishing of the male members, the family women become unrighteous and corrupted and give birth to illegitimate children who cause a hell to the whole family as mentioned hereafter.

N.B.—This verse does not condemn the remarriage of widows but simply deprecates the misconduct and corruption of family women and the birth of illegitimate children.

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

संकरः mixed breed, नरकाय for hell, एव verily, कुल-घ्नानां of family-destroyers, कुलस्य of family, च and, पतन्ति fall, पितरः ancestors, हि for, एषां of these, लुप्त-पिण्ड-उदक-क्रियाः lost-rice ball-water-rites.

42. The mixed breed is the cause of hell for the family-destroyers and the family, for their ancestors fall down on the loss of rice-balls and water-rites.

The destruction of a family (all male members) leads to the birth of illegitimate children who are not fit to perform *Pinda* or *Shradha* rites for the spirits of the ancestors and there being no other legitimate issue to make this offering, the slayers and the whole family after death are degraded and fall into hell. The *Shradha* is offered to the spirits of the ancestors by the male survivors and is supposed to nourish and insure their residence in heaven and its loss causes their fall into hell.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

दोषैः by sins, एतैः by these, कुल-घ्नानां of family-destroyers, वर्ण-सङ्कर-कारकैः by caste-mixture-causes, उत्साद्यन्ते are destroyed, जाति-धर्माः caste-duties, कुल-धर्माः family-duties, च and, शाश्वताः ancient.

43. By these sins of the family-destroyers causing caste-mixture, the ancient family duties and caste duties are destroyed.

The destruction of the family results in the birth of illegitimate children who are not fit to perform caste and family duties and there being no other male survivors all these caste and family duties perish and as explained in the next verse this leads the whole family to certain hell.

The caste duties are the professional and occupational actions of the members of the four castes and the family duties are the religious rites of each family (as birth, marriage and death rituals, etc.) for its preservation, protection and progress.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

उत्सन्न-कुल-धर्माणां of destroyed-family-duties, मनुष्याणां of men, जनार्दन Krishna, नरके in hell, नियतं certain, वासः abode, भवति becomes, इति thus, अनुशुश्रुम we have heard.

44. The abode of men of destroyed-family-duties, O Krishna! is certain in hell, thus we have heard.

Arjuna says that according to the *Dharma Shastras* (scriptures) the persons whose family duties come to an end by having no proper survivors to perform them, are doomed to go to hell, i.e. the family-destroyers and their whole family fall into hell.

अहोवत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

अहो-वत oh-alas, महत् great, पाप sin, कर्तुं to commit, व्यवसिताः determined, वयं we, यत् as, राज्य-सुख-लोभेन by kingdom-happiness-greed, हन्तुं to kill, स्व-जनं our-relations, उद्यताः risen.

45. Oh, alas ! thus we are determined to commit a great sin as we have risen to kill our relations out of greed for kingdom and happiness.

Arjuna regards the *Kaurava-Pandava* family war as a great sin for it is an outcome of their greed to obtain kingdom by killing one another and thereby cause family destruction and meet certain hell.

Thus the evil consequences of family destruction are:-

- (a) Unrighteousness overtaking the whole family (40);
- (b) Corruption of women and birth of illegitimate children (41);
- (c) Loss of *Shradha* offering to the ancestors (42);
- (d) Destruction of caste and family duties (43);
- (e) Certain hell to the whole family (44).

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

यदि if, मां me अप्रतीकारं unresisting, अशस्त्रं un-armed, शस्त्र-पाणयः weapon-in-hand, धार्तराष्ट्राः Dhritarashtra's sons, रणे in battle, हन्युः may kill, तत् that, मे for me, क्षेमतरं much better, भवेत् would be.

46. If the sons of Dhritarashtra with weapons in hand might kill me unarmed and unresisting in battle, that would be much better for me.

Arjuna concludes his argument by saying that he is willing not to fight and allow the *Kauravas* to have the victory by killing him unarmed and unresisting in the battle-field so that the family may be saved from extinction by the survival of the *Kaurava* party and thus they may all escape from committing a sin and going to hell.

सञ्जय उवाच ।

एवमुक्त्वाऽर्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

एवं thus, उक्त्वा having spoken, अर्जुनः Arjuna, सङ्ख्ये in battle, रथ उपस्थे in chariot-back, उपाविशत् sat down, विसृज्य having cast aside. सशरं together with arrow, चापं bow, शोकसंविग्न-मानसः with grief-sunk-mind.

47. Sanjaya said—Arjuna having thus spoken in battle sat down on the back seat of the chariot,

having cast aside bow and arrows and with his mind sunk in grief.

Arjuna having said all this in the battle-field threw down his bow and arrows and sat down in the rear seat of the chariot dejected as showing his determination not to fight.

The man thus overcome by attachment attains to delusion and undergoes much pain and suffering when he throws himself on the Lord's mercy for guidance and is given the *Gita* teaching of *Karma yoga*, to perform his duty by renouncing all attachments and thus attain to supreme success and bliss.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

इति thus, श्रीमद्भगवद्गीतासु in revered-Lord's song, उपनिषत्सु in *Upanishads*, ब्रह्म-विद्यायां in *Brahma*-knowledge, योग-शास्त्रे in *Yoga Shashtra* श्रीकृष्ण-अर्जुन-संवादे in *Shri-Krishna-Arjuna-dialogue*, अर्जुन-विषाद-योगः *Arjuna's-grief-lesson*, नाम name, प्रथमः first, अध्यायः chapter.

In the revered *Bhagawad Gita*, the *Upanishads* of *Brahma* knowledge, the *Yogashastra* and the dialogue of *Shri Krishna* and *Arjuna* thus is the first chapter called the lesson of *Arjuna's* grief.

Bhagawad Gita is an *Upanishad* of *Brahma* knowledge and *Shashtra* of *Karma-yoga* in the form of a dialogue between *Krishna* and *Arjuna* of which the first chapter called the lesson of *Arjuna's* grief thus ends.

CHAPTER II.

Sankhya Yoga.

This chapter under the designation of *Sankhya Yoga* (*Atma* knowledge) teaches the performance of one's duty by acquiring *Atma* knowledge, without any fear and grief and with steady mind. It deals with the following subjects:—

(1) Denunciation of fear and grief as ignoble and harmful 1-10; (2) *Atma* knowledge about body and soul 11-30; (3) Discharge of one's duty without fear and grief 31-38; (4) Steadiness of intellect and unattachment 39-53; and (5) Characteristics of steady intellect 54-72.

1. DENUNCIATION OF FEAR AND GRIEF (1—10).

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

तं him, तथा so, कृपया by pity, आविष्टं overcome, अश्रु-पूर्ण-आकुल-ईक्षणं with tears-filled-distressed-eyes, विषीदन्तं dejected, इदं this, वाक्यं word, उवाच spoke, मधुसूदनः Krishna.

1. Sanjaya said:—To him (Arjuna) so overcome with pity, with tears-filled and distressed eyes and dejected, Shri Krishna spoke these words.

It was stated at the end of the 1st. Chapter that on seeing his relations standing ready on the battle field to slay and to be slain, Arjuna was overwhelmed

with dejection and delusion and regarding the family destruction as sinful he threw down his bow and arrows and sat down in the rear of the chariot indicating his determination not to fight. Shri Krishna on observing his misery, fears and sorrows scolds him for his trying to forsake his duty and thereby incur dishonour and disgrace.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

कुत; whence, त्वा thee, कश्मल weakness, इदं this, विषमे in crisis, समुपस्थितं overtaken, अनार्य-जुष्टं ignoble-fitting, अस्वर्ग्यं unheavenly, अकीर्ति-करं disgrace-causing, अर्जुन Arjuna.

2. The Lord said—Whence has this weakness overtaken thee in this crisis? Arjuna! it is an ignoble, unheavenly and disgraceful action.

At the nick of time for performance of one's duty to forsake it and give way to fear and sorrow is cowardly, dishonourable and sinful and such a conduct does not become a warrior and gentleman and it leads to ruin. Says *Valmeeki* IV—64—11 :—

न विषादे मनः कार्यं विषादो दोषवत्तरः ।

विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः ॥ ११ ॥

विषादोऽयं प्रमहते विक्रमे पर्युपस्थिते ।

तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यते ॥ १२ ॥

One should not engage the mind in grief which is a

great evil. The grief destroys a man as an angry serpent kills a child. The weak man who indulges in grief at the time of exertion attains to no success.

Therefore a man should not grieve and sorrow unnecessarily but should ever perform his duty whether it is pleasant or unpleasant.

क्लैव्यं मास्मगमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वा उत्तिष्ठ परंतप ॥ ३ ॥

क्लैव्यं impotence, मा not, स्मगमः yield, पार्थ Arjuna, न not, एतत् this, त्वयि in thee, उपपद्यते becomes, क्षुद्रं mean, हृदय-दौर्बल्यं heart-shaking, त्यक्त्वा having abandoned, उत्तिष्ठ rise, परन्तप tormentor of foes (Arjuna).

3. Arjuna yield not to impotence. This becomes thee not. O Tormentor of foes! having abandoned this mean shaking of the heart, arise.

It does not become a warrior to be overtaken by attachment and delusion and give way to fear and sorrow. It is a professional misconduct and sinful. The performance of one's duty leads to honour and bliss, Cf. *Mahabharata* I—160—1 :—

न संतापस्त्वया कार्यः प्रकृतेनेव कर्हिचित् ।

न हि संताप कालोऽयं वैद्यस्य तव विद्यते ॥

It does not become thee to grieve like common people. Thou art wise and it is not the time to grieve.

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हाविरसूदन ॥४॥

कथं how, भीष्मं Bheeshma, अहं I, संख्ये in battle, द्रोणं Drona, च and, मधुसूदन Krishna, इषुभिः with arrows, प्रतियोत्स्यामि I attack, पूजा-अर्हौ worship-worthy, अरि-सूदन slayer-of foes.

4. Arjuna said:—O Krishna! how should I in battle attack with arrows Bheeshma and Drona? They are, O Slayer of foes (Krishna)! worthy of worship.

Arjuna says that he is not afraid of battle and that is not the cause of his fear and grief, but that he regards it as a great sin to fight with and kill his elders and teachers like Bheeshma and Drona who instead of slaughter are worthy of all respect and adoration. Says *Mahabharata* V—72—45 :—

ज्ञातव्यश्चैव भूयद्भिः सहाया गुरुवश्च नः ॥

तेषां वधोऽस्ति पापीयान्किं नु युद्धेऽस्ति शोभनम् ॥

The killing of kinsmen and teachers causes great sin, what is there good in war?

गुरुनहत्वा हि महानुभावान्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामान्सु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

गुरुन् teachers, अहत्वा not having killed, हि truly, महानुभावान् great noble, श्रेयः better, भोक्तुं to enjoy, भैक्ष्यं alms, अपि even, इह here, लोके in world, हत्वा having killed, अर्थ-कामान् wealth-seeking, नु and, गुरुन् teachers, इह here, एव verily, भुञ्जीय shall enjoy, भोगान् enjoyments, रुधिर-प्रदिग्धान् blood-stained.

5. It is better to eat alms in this world than to kill the great noble teachers. The killing of even wealth-seeking teachers is verily to enjoy the enjoyments stained with blood.

Bheeshma and Drona loved both the *Pandavas* and the *Kauravas* but on account of their maintenance by Dhritarashtra they had to side with and fight for the *Kauravas*. Arjuna says that to attack and kill such worthy persons as Bheeshma and Drona is a deadly sin and it is far better to beg and live on alms; and that supposing these persons are guilty of joining in an unrighteous war for the sake of self interest, even then it would be a sin to win the kingdom by causing their death. Says *Valmeeki* II—97—4 :—

यद् द्रव्यं बान्धवानां वा मित्राणां बालये भवेत् ।

नाहं तत्प्रतिगृह्णीयां भक्षयान्निषकृतानिव ॥

I do not want the wealth obtained by the slaughter of relations and friends. It is like poisoned food.

न चैनद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा न जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

n not, च and एतत् this, विद्मः we know, कतरन् what, नः for us, गरीयः better, यद्वा whether, जयेम we shall win, यदि if, वा or, नः us, जयेयुः they shall win, यान् whom, एव verily, हत्वा having killed, न नो, जिजीविषाम. we wish to live, ते they, अवस्थिताः standing, प्रमुखे in front, धार्तराष्ट्राः Dhritarashtra's sons.

6. And we know not what is the better for us

whether we conquer them or they conquer us. Even they the sons of Dhritarashtra, having slain whom we would not wish to live, are standing in front of us.

Arjuna does not know what to do, whether to win the battle by slaying the *Kauravas* or not to fight and be defeated. It is a great sin to slay one's elders and teachers and thus it is far better to give up the kingdom and to be poor and humble. There can also be no happiness in the victory won with slaughter of one's kith and kin as no gain can be enjoyed without their company. The slaughter of kinsmen would make the victory look like defeat. On the other hand it is also very dishonorable for a *Kshatriya* to for sake a righteous war. Hence the dilemma and confusion of Arjuna, Cf. *Mahabharata* V—25—9 :—

ते चेत्कुरुननु शिष्याऽथ पार्था निर्योय सर्वान्द्वेषनो निगूह्य ।

समं वस्तुज्जीवितं मृत्युनास्याद्यज्ञीवध्वं ज्ञातिवधेन साधु ॥

Even if you punish the *Kauravas* by defeating and killing all your enemies, your future life would be like death as on the killing of all your kinsmen your life would become worthless.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां

त्वां प्रपन्नम् ॥ ७ ॥

कार्पण्य-दोष-उपहत-स्वभावः with pity-vice-tainted nature,
पृच्छामि I ask, त्वां thee, धर्म-संमूढ-चेताः with duty-deluded-

mind, यत् what, श्रेयः good, स्यात् be, निश्चितं certain, ब्रूहि tell, तत् that, मे for me, शिष्यः disciple, ते thy, अहं I, शाधि teach, मां me, त्वां thee, प्रपन्नं protegee.

7. My nature is tainted by the vice of pity and my mind is deluded about duty, I ask thee to tell me what is certain good for me, for I am thy disciple and protegee.

Arjuna says that being affected with fear and delusion, he has lost his wits and can not think and decide about his duty. On the one hand for a *Kshatriya* to abstain from battle and to live by begging alms is unprofessional and dishonourable, and on the other hand to fight with and kill one's kinsmen and teachers is also very sinful. Being thus placed on the horns of a dilemma, Arjuna is much upset and dejected. He therefore throws himself on the mercy and kindness of Shri Krishna for guidance and enlightenment about his duty and conduct so that he may not incur sin and may attain to bliss.

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

न not, हि for, प्रपश्यामि I see, मम my, आपनुद्यात् may remove, यत् which, शोकं grief, उच्छोषणं withering, इन्द्रियाणां of senses, अवाप्य having obtained, भूमौ earth, असपत्नं foeless, ऋद्धं rich, राज्यं kingdom, सुराणां of gods, अपि even, च and, अधिपत्यं lordship.

8. I see not that which may remove my sense withering grief, neither by attaining the foeless

and rich kingdom of the earth nor even the lordship of the gods.

Arjuna says that his grief is too heavy to be removed by obtaining the whole kingdom of the earth or even the lordship of the gods i. e. his grief is irremediable by any worldly and heavenly enjoyments; and he therefore prays to the Lord for guidance so as to perform his duty without incurring any sin, Cf. *Mahabharata* XII—7—8 :—

त्रैलोक्यस्यापि राज्येन नास्मान्कश्चित्प्रहर्षयेत् ।

वात्सवज्जिह्वतान्दृष्ट्वा पृथिव्यां विजयैषिणः ॥

No one can please me with the kingdom of the three worlds and on seeing the slaughter of relations, how can we desire to conquer the earth ?

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ६ ॥

एवं thus, उक्त्वा having spoken, हृषीकेशं Lord of senses (Krishna), गुडाकेशः controller of sleep (Arjuna), परन्तप tormentor of foes, न not, योत्स्ये I shall fight, इति thus, गोविन्दं Krishna, उक्त्वा having said, तूष्णीं silent, बभूव became, ह verily.

9. Sanjya said—Arjuna the tormentor of foes having thus spoken to Krishna and having said to him “I will not fight”, became silent.

Arjuna after saying all this to Lord Shri Krishna at last told him that as it would be sinful to attack

and kill relations and friends, and he had resolved not to fight : he therefore became silent to express his determination of keeping aloof from the war, vide *Gita* I-47.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोर्द्वयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

तं him, उवाच spoke, हृषीकेशः Krishna, प्रहसन् smiling, इव like, भारत Bharat, सेनयोः in armies, द्वयोः in two मध्ये in middle, विषीदन्तं dejected, इदं this, वचः word.

10. Krishna, thus as if smiling, O Bharat ! spoke these words to him who was dejected in the midst of the two armies.

Sanjaya says to king Dhritarashtra, that Shri Krishna on seeing Arjuna's grief and delusion and throwing himself on his mercy for guidance and enlightenment, at first smiled at his ignorance and philosophical argument and then began to impart to him the *Gita* teaching of *Karm Yoga* to induce him to perform his duty without attachment and thereby attain success and bliss.

2 ATMA KNOWLEDGE (11—30).

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

अशोच्यान् unworthy of grief, अन्वशोचः grieving, त्वं thou, प्रज्ञा-वादान् wise-words, च and, भाषसे speakest, गतासून् dead, अगतासून् living, च and, न not, अनुशोचन्ति grieve, पण्डिताः wise.

11. The Lord said:—Thou grievest for the unworthy of grief and yet speakest wise words. The wise grieve neither for the living nor for the dead.

Shri Krishna now begins the *Gita* teaching and starts with the *Sankhya* or *Atma* knowledge that *Atma* is eternal, imperishable but it dwells in the body which is perishable and ever changing. Therefore *Atma* is not a subject for grief and the wise men never grieve for birth and death which do not affect *Atma* but are only the physical changes of the perishable body. Arjuna does not act but merely argues like a philosopher who never grieves for the birth and death of any one. So says the *Adhyatma Ramayana* II—7—95:—

तं शोचसि वृथैव त्वमशोचयं साक्षभाजनभू ।

आत्मा नित्योऽव्ययः शुद्धो जन्मनाशादि वर्जितः ॥

Thou unnecessarily grievest for him who requires no grief and is worthy of liberation. *Atma* is eternal immortal, pure and free from birth and death.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

n not, तु and, एव verily, अहं I, जातु ever, न not, आसं was, न not त्वं thou, न not, इमे these, जन-अधिपाः men's-kings, न not, च and, एव verily, न not, भविष्यामः we shall be, सर्वे all, वयं we, अतः from this, परं after.

12. Not verily I was ever not, nor thou, nor

these kings of men, nor verily shall we all not be hereafter.

The *Atma* (Soul) of all beings is eternal and immortal. It never ceases to be, has never ceased to be in the past, and shall never cease to be in future. It ever exists without decay and change. Therefore a wise person should never grieve for the destruction and death of any being because the *Atma* of all is eternal and immortal and it is only the body that is changing and perishable.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

देहिनः embodied, अस्मिन् in this, यथा as, देहे in body, कौमारं childhood, यौवनं youth, जरा old age तथा so, देह-अन्तर-प्राप्तिः body-other-attainment, धीरः wise, तत्र there, न not, मुह्यति is deluded.

13. As the embodied in this body has childhood, youth and oldage and so the attainment of another body and the wise is not deluded there.

Childhood, youth and old age are the three physical stages of the body and so the going from one body into another (birth and death) are its begining and closing stages. All these phases are the *Vikars* (modifications) or the changing characteristics of the body and not of the *Atma* or Soul which dwells in the body as its master and supporter and ever remains unchanged and imperishable. The wise know such modifications to be the characteristic

of the body and do not regard the *Atma* as subject to any such changes and therefore they grieve not for the passing from one body into another, (going and coming) Cf. *Mahabharata* III—209—26:—

न जीवनाशोऽस्ति हि देहभेदे मिथ्यैतदाहुर्नियतीति मूढाः।
जीवस्तु देहांतरितः प्रयाति दशार्धतैवाऽस्य शरीरभेदः ॥

The Soul is not destroyed by the destruction of the body. The ignorant wrongly say that it is dead. The Soul passes into another body and the destruction of the body alone is called death.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

मात्रा-स्पर्शाः sense objects-contacts, तु and, कौन्तेय Arjuna, शीत-उष्ण-सुख-दुःख-दाः cold-heat-pleasure-pain-givers, आगम-अपायिनः comers-goers, अनित्याः impermanent, तान् them, तितिक्षस्व bear, भारत descendent of Bharata.

14. The contacts of sense-objects, O Arjuna ! are the givers of cold, heat, pleasure and pain. They are comers and goers and not permanent. Bear them, O descendent of Bharata.

Matras are the marks of vowels applied to consonants and hence used to denote the union of senses with sense objects. The feelings of cold, heat, pleasure and pain, etc. are the changing characteristics of the body and are caused by the senses using the objects and are thus the fruits of bodily actions. They appear and disappear and are so of perishable nature. They should be borne

patiently as unavoidable qualities of the body and should not be feared and grieved for. A wise man should therefore perform all his bodily actions with equanimity and without attachment to pleasure and pain as unavoidable. Says *Mahabharata* III—216—19 :—

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च ।

सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ॥

All beings attain to union and disunion (birth and death) through the qualities of nature and it is useless to grieve for them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं साऽमृतत्वाय कल्पते ॥ १५ ॥ .

यं whom, हि for, न not, व्यथयन्ति distress, एते these, पुरुषं man, पुरुष-ऋषभ person-great (Arjuna), सम-दुःख-सुखं equal-in pleasure-pain, धीरं wise, सः he, अमृत-त्वाय for immortality, कल्पते is fitted.

15. For the wise person, whom these distress not O Arjuna ! and who is the same in pleasure and pain, is fitted for immortality.

The wise man who is not moved by pleasure and pain but endures them patiently with steady and calm mind becomes worthy of immortality *i.e.* the wise person who is not attached and becomes indifferent to pleasure and pain of the flesh attains to liberation from the mortal world. Cf. *Mahabharata* XII—25—26:—

सुखं वा यदि वा दुःखं प्रियं वा यदि वाऽप्रियम् ।

प्राप्तं प्राप्तमुपासीत हृदयेनापराजितः ॥

Pleasure or pain, good or evil whatever happens should be borne with controlled mind.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

न not, अयतः untruth, विद्यते is, भावः reality, न not, अभावः unreality, विद्यते is, सतः truth, उभयोः of both, अपि also दृष्टः seen, अन्तः difference, तु and, अनयोः of these, तत्त्व-दर्शिभिः by essence-seers.

16. The untruth has no reality and the truth has no unreality. The difference of these both is seen by the seers of the essence.

The body is unreal and perishable while the *Atma* (Soul) is real and imperishable. The knowers of the truth (*Atma* knowledge) understand the distinction of the two *viz* that the one (Soul) is eternal and immortal while the other (body) is everchanging and mortal and therefore they grieve not for the birth and death of any being, Cf. *Brahma Sutra*.

भावो चोपलब्धेः २-१-१५ ।

न भावोऽनुपलब्धेः २-२-३० ।

The real is attained and the unreal is not attained *i.e.*, the *Atma* is real and true while the body is unreal and untrue.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अविनाशि imperishable, तु but, तत् that, विद्धि know, येन by which, सर्वं all, इदं this, तत्तं pervaded, विनाशं destruction,

अव्ययस्य of imperishable, अस्य of it, न not, कश्चित् any, कर्तुं to do, अर्हति is able.

17. But know that to be Imperishable by which all this is pervaded. No one is able to cause the destruction of that Imperishable.

Atma (soul) is the basis and support of the whole world and it is imperishable and so cannot be injured and destroyed by any one. Therefore it should not be regarded as perishable and subject to death and destruction. Thus *Atma* is eternal, imperishable, unchanging and ever remains the same.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

अन्तवन्तः perishable, इमे these, देहाः bodies, नित्यस्य of eternal, उक्तः said, शरीरिणः of embodied, अनाशिनः of indestructable, अप्रमेयस्य of boundless, तस्मात् therefore, युध्यस्व fight, भारत Bharata.

18. Perishable are said to be these bodies of the eternal, indestructable and boundless embodied (*Atma*). Therefore O Arjuna ! fight.

As stated in the last verse, the *Atma* is eternal, imperishable and all pervading, but the body in which it dwells is unsubstantial, perishable and ever changing. Therefore a man should perform his duty without any fear and grief of death or destruction of the *Atma* (soul). It is only the body that perishes but is

replaced by another while the *Atma* ever exists and remains the same, Cf. *Ishavas* 17—:—

वायुरनिलममृतमथेद् भस्मान्तं शरीरम् ।

The body is reduced to ashes but its dweller the life essence is immortal.

य एनं वेत्ति हंतारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १६ ॥

यः who, एनं this, वेत्ति knows, हंतारं slayer, यः who, च and, एनं this, मन्यते regards, हतं slain, उभौ both, तौ they, न not, विजानीतः knowers, न not, अयं this, हन्ति slays, न not, हन्यते is slain.

19. Who knows this as the slayer and who regards this as the slain, both of them are not knowers. This slays not and is not slain.

Atma is eternal and indestructable and therefore no person slays any one nor is slain by another. It is only the body that perishes and is replaced by another. Therefore one who regards the Soul as the slayer or slain is deluded and does not know the truth.

This verse does not advocate cruelty and wanton slaughter. It simply shows the imperishable character of the Soul. *Gita* describes the *ahimsa* (harmlessness) as good conduct and the torture of body and senses as evil.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

न not, जायते is born, म्रियते dies, वा or, कदाचित् ever, न not, अयं this, भूत्वा having been, भविता shall be, वा or, न not भूतः again, अजः unborn, नित्यः eternal, शाश्वतः everlasting, अयं this, पुराणः ancient, न not, हन्यते is slain, हन्यमाने on slaying, शरीरे on body.

20. This is never born nor ever dies, nor having been shall not be again. This is unborn, eternal, ever lasting, ancient, and it is not slain on the slaying of the body.

The *Atma* is eternal, indestructible and unchangeable. It ever exists and will ever continue to exist. It is beyond birth, death and decay. But the body in which it dwells is of course perishable and subject to changing qualities and characteristics of nature as birth, death and decay etc. Therefore *Atma* ever remains the same and is not affected by the birth and death on the changing of bodies.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वेद knows, अविनाशिनं immortal, नित्यं eternal, यः who, एनं this, अजं unborn, अव्ययं imperishable, कथं how, सः that, पुरुषः person, पार्थ Arjuna, कं whom, घातयति causes to slay, हन्ति slays, कं whom.

21. He who knows this as immortal, eternal, unborn and imperishable, how and whom O Arjuna! can such a person slay or cause to be slain ?

One who understands the *Atmā* (Soul) to be eternal and indestructible etc., he can not regard himself or others to be the slayer or the slain, because according to his own conviction the Soul is indestructible and the body alone is perishable. Says *Mahabharata* XII-15-56:—

अवध्यः सर्वभूतानामन्तरात्मा न संशयः ।

अवध्ये चात्मनि कथं वध्ये भवति कश्चिद् ॥

There is no doubt that the inner soul of all is imperishable and the soul being imperishable who can slay and whom ?

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

वासानि clothes, जाणानि worn out, यथा as, विहाय having cast off, नवानि new, गृह्णाति takes on, नरः man, अपराणि others, तथा so, शरीराणि bodies, विहाय having cast off, जीर्णानि worn out, अन्यानि others, संयाति takes, नवानि new, देही embodied.

22. As a man casting off worn out clothes takes on new ones so does the embodied (Soul) casting off worn out bodies take the new ones.

Whenever one's garments became old and worn out he changes them with new ones : similarly the inner Soul of all, on the decay of one body passes into a new one and thus the Soul constantly changes its bodies but itself ever remains the same and unchanged. Therefore a man should not grieve for death or change of the body. Cf. *Mahabharata* XII—15—57 :—

यथाहि पुरुषः शालां पुनः सम्प्रविशेन्नवाम् ।

एव जीवः शरीराणि तानि तानि प्रपद्यते ॥ ५७ ॥

देहान्पुराणानुत्सृज्य नवान्सम्प्रतिपद्यते ।

एवं मृत्युमुखं प्राहुर्जना ये तत्त्वदर्शिनः ॥ ५८ ॥

As a man repeatedly moves from one house into another, so does the soul repeatedly after leaving one body obtain another. This discarding of one body and taking up of another by the *Atma* is called death by the seers of truth.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

न not, एनं this, छिन्दन्ति cut, शस्त्राणि weapons, न not, एनं this, दहति burns, पावकः fire, न not, च and, एनं this, क्लेदयन्ति wets, आपः water, न not, शोषयति dries, मारुत wind.

23. Weapons cut this not, fire burns this not, water wets this not, wind dries this not.

The *Atma* (Soul) is indestructible and invulnerable and no weapon, fire, water and wind etc. can slay or injure it in any way *i.e.* the Soul is immortal and imperishable and therefore it is foolish to grieve for the death and destruction of any being. It is only the body that perishes and is replaced by another.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सदातनः ॥ २४ ॥

अच्छेद्यः not to be cut, अग्रं it, अदाह्यः not to be burnt, अयं it, अक्लेद्यः not to be wetted, अशोष्यः not to be dried,

एव verily, च and, नित्यः eternal, सर्व-गतः all-pervading, स्थाणुः steady, अचलः stable, अयं it, सनातनः ancient.

24. It is not cut, it is not burnt, it is not wetted, and it is not dried. It is verily eternal, all pervading, steady, stable and ancient.

The embodied soul is indestructible, imperishable, immortal and unchangeable in any way. It is eternal, omnipresent, ever steady and everlasting and all pervading.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २४ ॥

अव्यक्तः unmanifest, अयं it, अचिन्त्यः unthinkable, अयं it, अविकार्यः unchangeable, अयं it, उच्यते is called, तस्मात् therefore, एवं thus, विदित्वा having known, एनं this, न not, अनुशोचितुं to grieve, अर्हसि shouldst.

25. It is called the unmanifest, unthinkable and unchangeable. Therefore knowing it to be thus, thou shouldst not grieve.

The body is manifest to the senses, thinkable by the mind and subject to changes of birth and death, but the *Atma* is unmanifest (can not be known by the senses) unthinkable (can not be conceived by the mind) and unchangeable (imperishable and not subject to birth and death); and a person realizing such supreme character of the *Atma* ought not to grieve for any one's death or destruction which affects only the body and not the Soul.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

अथ if, च and, एनं this, नित्य-जातं ever-born, नित्यं ever, वा or, मन्यसे thou regardest, मृतं dying, तथा and, अपि even, त्वं thou, महा-बाहो mighty-armed, न not, एनं this, शोचितुं to grieve, अर्हसि shouldst.

26. If thou regardest this as being ever born or ever dying, even then, O mightyarmed (Arjuna) thou shouldst not grieve for this.

Supposing for the sake of argument that the *Atma* is ever born and dies with the birth and death of the body, even then it is useless to grieve for such physical changes for the reasons mentioned in the next two verses viz. (1) that birth and death are certain and unavoidable and ever follow one another as a matter of course and (2) that birth and death of beings are mere manifestation and unmanifestation of nature which forms and dissolves the bodies.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

जातस्य of born, हि for, ध्रुवः certain, मृत्युः death, ध्रुवं certain, जन्म birth, मृतस्य of dead, च and, तस्मात् therefore, अपरिहार्ये in unavoidable, अर्थे in object, न not, त्वं thou, शोचितुं to grieve, अर्हसि shouldst.

27. Because death is certain for the born and birth is certain for the dead, therefore thou shouldst not grieve for an unavoidable object.

That there is death after birth and vice versa is a certain and eternal phenomena of nature and no one can alter and stop the same. Therefore it is useless to grieve for what can not be helped. Hence one must ever perform one's duty without any fear and grief of death which is beyond control. Says *Mahabharata* I-160-2 :

अवश्यं निधन सर्वेगन्तव्यमिह मानवैः ।

अवश्यं भाविन्यर्थे वै सतापो नेह विद्यते ॥

In this world all men have to die helplessly and it is useless to grieve for what can not be helped.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

अव्यक्त-आदीनि manifest-origin, भूतानि beings, व्यक्त-मध्यानि manifest-middle, भारत Bharat, व्यक्त-निधनानि unmanifest-end, एव verily, तत्र there, का what, परिदेवना wail.

23. Unmanifest is the origin of beings, manifest is their middle and the unmanifest also is the end, Arjuna ! what is there to wail ?

The unmanifest (nature) is the origin or source of bodies which with union of *Atma* constitutes the birth of beings ; similarly nature is the end or dissolution of the bodies which on disunion from the *Atma* constitutes the death of beings. The middle is the illusive world (manifest) in which the beings live, act and move about. Thus the birth, life and death of beings is only a recurring phenomena of nature and therefore it is foolish to grieve for such physical changes as birth, life

and death which come and go and are never stable and permanent. Cf. *Mahabharata* XI—2—10 :—

आदर्शनादापतितः पुनश्चादर्शनं गतः

नासौ तव न तस्य त्वं वृथा का परिदेवना ॥

He came from the unknown and returned to the unknown. He was not thine and thou art not his and therefore why this grief in vain ?

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२६॥

आश्चर्यवत् as strange, पश्यति sees, कश्चित् any, एनं this, आश्चर्यवत् as strange, वदति speaks, तथा and, एव verily, च and, अन्यः other, आश्चर्यवत् as strange, च and, एनं this, अन्यः other, शृणोति hears, श्रुत्वा having heard, अपि even, एनं this, वेद knows, न not, च and, एव verily, कश्चित् any.

29. Some see this as strange, some speak of this as strange, some hear of this as strange, and even after having heard of this, no one knows it.

The *Atma* knowledge is so very subtle, deep and supreme that all persons realize, speak and hear of its high character with awe and wonder as something grand, unique, mysterious, astonishing and even amongst all such knowers, speakers, hearers or seekers of the Lord, very few indeed know him in truth and essence. Vide *Gita* VII—3 and also Cf. *Kathaballi* I—2—7 :—

अतर्क्यापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यज्ञ विद्युः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

He is not available even for hearing of many and is not known by many even after hearing; his speaker is strange, his hearer is fortunate, his knower is wonderful and his teacher is blessed.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

देही embodied, नित्यं ever, अवध्यः unslayable, अयं this, देहे in body, सर्वस्य of all, भारत Bharata, तस्मान् therefore, सर्वाणि all, भूतानि beings, न not, त्वं thou, शोचितुं to grieve, अर्हसि shouldst.

30. This embodied (Soul) in the body of all is ever unslayable and therefore, O Arjuna ! thou shouldst not grieve for any being.

The *Atma* (Soul) is the dweller and master of the body and being eternal and imperishable, it can not be injured and destroyed by any one. It is only the body that perishes and is replaced by another. Therefore one should not grieve for the death of any being as the soul is imperishable and what is indestructible can not be destroyed. The body is perishable and ever changing and is thus constantly subject to birth and death as already mentioned in II-27. Cf. also *Bhagawata* X-1-38:—

मृत्युर्जन्मवतां वीर देहेन सह जायते ।

अद्यवाद्द शतां तवा मृत्युर्वै प्राणिनां ध्रुवः ॥

O hero ! for one born death arises with the body. The death of beings is certain today or hundred years hereafter.

3 DISCHARGE OF DUTY (31-38).

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

स्व-धर्म own-duty, अपि even, च and, अवेक्ष्य having seen, न not, विकम्पितुं to tremble, अर्हसि shouldst, धर्म्यात् from righteous, हि for, युद्धात् from war, श्रेयः good, अन्यत् other, क्षत्रियस्य of a *Kshatriya*, न, not, विद्यते is.

31. And seeing also to thy own duty, thou shouldst not tremble, for nothing is better for a *Kshatriya* than a righteous war.

It is the natural and religious duty of a *Kshatriya* (warrior) to fight for a righteous cause and he attains to heaven by performing his duty and incurs sin and dishonour by forsaking the same. Says *Mahabharata* XII—22—3 :—

क्षत्रियाणां महाराज संग्रामे निधनं मतम् ।

विशिष्टं बहुभिर्गजैः क्षात्रधर्ममनुस्मर ॥

For a *Kshatriya* to die in battle is considered superior to many sacrifices and is called *Kshatriya* duty. i. e. a man attains to success by performing his duty and to ruin and disgrace by forsaking the same.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

यदृच्छया by itself, च and, उपपन्नं attaining, स्वर्ग-द्वारं heaven-door, अपावृत opened; सुखिनः happy, क्षत्रियाः *Kshatriyas*, पार्थ Arjuna, लभन्ते attain, युद्धं battle, ईदृशं such.

32. This is attaining by itself the open door of heaven, & O Arjuna! fortunate *Kshatriyas* alone attain to such a battle.

It is the duty of a *Kshatriya* (warrior) to fight a righteous war and the obtaining of an opportunity to engage in such a war is like the heaven offering itself to him with open doors. Such good luck does not befall all men but only the fortunate *Kshatriya* warriors. A *Kshatriya* should therefore always strive to perform his duty, Cf. *Mahabharata* XI—9—18 :—

न यज्ञैर्दक्षिणावद्भिर्न तपोभिर्न विद्यया ।

तथा स्वर्गमुपायान्ति यथा शूरास्तनुत्यजः ॥

The goal attained by a *Kshatriya* through engaging in war is not obtained by performing of sacrifices with gifts and many austerities.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अथ and, चेत् if, त्वं thou, इमं this, धर्म्यं righteous, संग्रामं war, न not, करिष्यसि shouldst do, ततः then, स्व-धर्मं own-duty, कीर्तिं honour, हित्वा forsaking, पाप sin, अवाप्स्यसि shalt incur.

33. If thou wouldst not fight this righteous war then forsaking thy duty and honour thou shalt incur sin.

A warrior who does not engage in righteous war becomes guilty of professional misconduct and loses his

reputation and thus a forsaker of duty incurs sin and is punished both in this world and the other one. Cf. *Mahabharata* V—73—4:—

जयो वधो वा संग्रामे धात्रा दिष्टः सनातनः ।

स्वधर्मः क्षत्रियस्यैष कापण्यं न प्रशस्यते ॥

Whatever victory or defeat in battle is ordained by the Creator is the eternal duty of a *Kshatriya* and weakness is never admired.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

अकीर्तिं dishonour, च and, अपि also, भूतानि people, कथयिष्यन्ति will tell, ते thy, अव्ययां ever lasting, संभावितस्य of noble, च and, अकीर्तिः disgrace, मरणात् from death, अतिरिच्यते is greater.

34. And people will also tell tales of thy ever lasting dishonour and for a noble person dishonour is greater than death.

All people vilify and speak ill of the man who forsakes his duty, and for a respectable man disgrace is more galling and painful than death, Cf. *Mahabharata* V—73—24:—

कुलीनस्य च या निन्दा वधो वाऽस्मिन्न कर्शन ।

महागुणो वधो राज्ञस्तु निन्दा कुजीविका

Accusation of a noble man is equal to death which is preferable to a life of infamy.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

भयात् from fear, रणात् from battle, उपरतं fled, संस्यन्ते shall regard, त्वां thee, महारथाः great warriors, येषां of whom, च and, त्वं thou, बहु-मतः much-regarded, भूत्वा having been, यास्यसि shalt be, लाघवं lowness.

35. The great warriors will regard thee as fled from the battle field through fear, and having been regarded high by them, thou shalt attain to lowness.

One who forsakes his duty is criticised and dishonoured by the great men and even those who used formerly to admire and esteem him look down on him with contempt.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

अवाच्य-वादान् unspeakable-words, च and, बहून् many, वदिष्यन्ति shall say, तव thy, अहिताः enemies निन्दन्तः slander-
ing, तव thy, सामर्थ्यं strength, ततः than that, दुःखतरं more
painful, नु then, किं what.

36. Thy enemies will say many unspeak-
able words slandering thy strength and what is
more painful than that?

The forsaker of his duty is abused and insulted
even by his enemies and there is nothing more painful
and intolerable than such ignominy and humiliation.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

वस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

हतः killed, वाः and, प्राप्स्यसि shalt attain, स्वर्गे heaven, जित्वा having won, वा and, भोक्ष्यसे shalt enjoy, महीं earth, तस्मान् therefore, उत्तिष्ठ rise, कौन्तेय Arjuna, युद्धाय for war, कृत-निश्चयः making certain.

37. Slain thou shalt attain to heaven and having won thou shalt enjoy the earth. Therefore, Arjuna ! rise making certain for war.

Performance of one's duty is good from all points of view. If victorious it leads to fame and success in this world and if defeated it leads to heaven and bliss in the other world after death. Therefore one must ever try to perform his righteous duty without caring for the result.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

तता युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

सुख-दुःखे in pleasure-pain, समे equal, कृत्वा having done, लाभ-अलभौ in gain-loss, जय-अजयौ in victory-defeat, ततः then, युद्धाय for war, युज्यस्व engage, न not, एवं thus, पापं sin, अवाप्स्यसि shalt attain.

38. Making equal pleasure and pain, gain and loss, victory and defeat, then engage in war and thus thou shalt not attain to sin.

This verse briefly sketches the *Gita* teaching of *Karma yoga*, viz.—that performance of one's duty with steady mind and unattachment to pleasure and pain, etc., leads to liberation and supreme goal.

The remaining portion of this chapter now describes the steadiness of mind or intellect as a characteristic of *Karma yoga*.

4. STEADINESS OF INTELLECT (39-53).

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

एषा this, ते for thee, अभिहिता declared, सांख्ये in *Sankhya*, बुद्धिः knowledge, योगे in *yoga*, तु but, इमां this, शृणु hear, बुद्ध्या by knowledge, युक्तः engaged, यया by which, पार्थ Arjuna, कर्म-बन्धं action-bondage, प्रहास्यसि shalt cast off.

39. This knowledge has been declared to thee in *Sankhya* but hear it now in *yoga*, engaged with which knowledge, Arjuna! thou shalt be freed from action bondage.

The first portion of this chapter has dealt with *Sankhya* or *Atma* knowledge by knowing which a person understands the distinction between body and soul and then performs his duty without any fear and attachment. The second portion of this chapter now treats of *Karma yoga* by engaging in which with steady intellect (mental equality) or unattachment one attains to liberation from action bondage.

It is to be noted that in this chapter the word steady intellect is used in the sense of mental equality or unattachment to pleasure and pain.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य वायते महतो भयात् ॥ ४० ॥

न not, इह here, अभिक्रम-नाशः labour-loss, अस्ति is, प्रत्यवायः harm, न not, विद्यते is, स्वल्पं little, अपि even, अस्य of this,

धर्मस्य of knowledge, त्रायते saves, महतः great, भयात् from fear.

40. In this there is no loss of labour nor any harm. Even a little of this knowledge saves one from great fear.

In *Karma yoga* (action with steady intellect) the exertion made in practising *yoga* is not wasted and the practiser comes to no harm and even a small practice of this *yoga* ultimately leads to supreme success and protects one from action-bondage of the world. A *yoga-failure* is never destroyed and surely attains to Supreme Goal as described in Chapter VI-40-44.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

व्यसायात्मिका resolute, बुद्धिः intellect, एक one, इह in this, कुरुनन्दन Arjuna, बहु-शाखाः many-branched, हि verily, अनन्तः endless, च and, बुद्धयः intellects, अव्यवसायिनां of irresolute.

41. In this (*yoga*) the resolute intellect is one, O Arjuna ! while the intellects of the irresolute are many branched and endless.

The intellect of the *yogee* being resolute, or determined is ever one and the same, fixed and steady and not moved by pleasure and pain, while the intellect of the irresolute (deluded) is unsteady and distracted by all sorts of pleasure and pain, i.e. the intellect of the *yogee*.

is fixed and steady while that of the deluded person is attached and ever swayed by pleasure and pain.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवाद्-रताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

यां which, इमां this, पुष्पितां flowery, वाचं speech, प्रवदन्ति say, अविपश्चितः deluded, वेद-वाद्-रताः Vedic-word-lovers, पार्थ Arjuna, न not, अन्यत् else, अस्ति is, इति thus, वादिनः speakers.

42. Arjuna ! the deluded lovers of *Vedic* words say that there is nothing else and are the speakers of flowery speech such as this—

This verse is connected with the next two verses and shows the character of persons of irresolute intellect who perform the *Vedic* rites of sacrifice with attachment to fruits, Cf. *Bhagawata* XI—21—26 :—

एवं व्यवसितं केचिद्विज्ञाय कुबुद्धयः ।

फलश्रुतिं कुसुमितां न वेदशा वदन्ति ह ॥

Some fools not knowing the full meaning of the *Vedas* become attached to the *Vedic* fruits of heaven, etc. but the knowers of the *Vedas* do not do so.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

काम-आत्मनः of pleasure-nature, स्वर्ग-परा heaven-supreme-holders, जन्म-कर्म-फल-प्रदां birth-action-fruit-givers, क्रिया-विशेष-बहुलां rituals-various-many, भोग-ऐश्वर्य-गतिं enjoyment-lordship-attainment, प्रति for.

43. That many and various kinds of rituals are the givers of birth as the action fruits for attain-

ment of enjoyments and lordship. They are seekers of pleasure and supreme holders of heaven.

Persons of irresolute or unsteady intellect as mentioned in the last verse being attached to material pleasures praise *Vedic* rituals enjoining the performance of sacrifice and other rites for the attainment of their fruits in the form of good birth in the world for enjoyments alone. Says *Mahabharata* V—42—17 :—

यानेवाहुरिज्यया साधुलोकात् द्विजातीनां पुण्यतमान्सनातनात् ।

तेषां परार्थं कथयन्तीह वेदा एतद् विद्वान्नोपैति कथं नु कर्म ॥ १७ ॥

The people fond of *Vedic* utterances say that by performance of sacrifices the twice born attain to the pure eternal supreme and true worlds and that wise men should do the same.

भोगैश्वर्यप्रसक्तानां तयापहत चेतसाम् ।

व्यवसायात्मिकाबुद्धिः समाधौ न विधीयते ॥ ४४ ॥

भोग-ऐश्वर्य-प्रसक्तानां of enjoyment-lordship-attached, तया by which, अपहत-चेतसां of ruined-mind, व्यवसाय आत्मिका-बुद्धिः of resolute-nature-intellect, समाधौ in concentration, न नो, विधीयते is fixed.

44 Of those who are attached to enjoyment and lordship and whose mind is ruined thereby, the intellect is not of resolute nature to be fixed in concentration.

The intellect of the irresolute and unsteady persons being attached to and constantly swayed by desires of pleasure and pain becomes ruined and therefore

rendered unfit for *yoga* concentration *i.e.* there can be no *yoga* concentration without making the intellect calm, steady and free from all distractions of pleasures and pain.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

त्रै-गुण्य-विषयाः of three-qualities-topics, वेदाः *Vedas*, निः-त्रै-गुण्यः without-three-qualities, भव be, अर्जुन Arjuna, निःद्वन्द्वः without-opposite pairs, नित्य-सत्त्व-स्थः ever-in good-engaged, निः-योग-क्षेमः without-gain-security, आत्मवान् mind controlled.

45 The three qualities are the topics of the *Vedas*. Arjuna! be thou without the three qualities—without the pairs of opposites, ever engaged in good, without gain and security, and with mind controlled.

The deluded persons referred to in the last three verses perform the *Vedic* sacrifice actions with qualities (attachment to pleasure and pain), but a *yogee* like Arjuna should perform such *Vedic* rites without any attachment in the way of *Karma yoga* with steady intellect *viz.* by controlling his mind, discarding pairs of opposites (as pleasure and pain) renouncing gain and security (all desires and fears) and ever engaging in *Sattwa* (good) actions.

N.B.—Some persons regard the verses 45—46 and 52—53 as deprecating the *Vedas*. This is not correct.

Gita discourages the performance of *Vedic* rites with attachment and teaches the performance of all good actions as one's duty without attachment for attainment of liberation and supreme bliss.

यावानर्थ उदपाने सर्वतः संसृतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

यावान् what, अर्थ use, उदपाने in reservoir, सर्वत on all sides, संसृत-उदके in overflowing-with water, तावान् same, सर्वेषु in all, वेदेषु in *vedas*, ब्राह्मणस्य of *Brahmana*, विजानतः of knowing.

46 What use there is in a reservoir overflowing with water on all sides, the same (use) there is in all *Vedas* for a knowing *Brahmana*.

As a big lake overflowing with water can be used for both high and low purposes as navigation and bathing or for worldly and spiritual services (washing and offering) so a *Brahma* knower can see both objects in the *Vedic* rituals of sacrifices, viz. (1) their performance with attachment leading to delusion and bondage and (2) their performance without attachment leading to knowledge and liberation.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

कर्मणि in action, एव alone, अधिकारः right, ते thy, मा not, फलेषु in fruits, कदाचन ever, मा not, कर्म-फल-हेतुः action-fruit-cause, भूः be, मा not, ते thy, संगः attachment, अस्तु be, अकर्मणि in inaction.

47 Thy right is in action alone and never in fruits. Be not desirous of action for fruits, nor let thy attachment be in inaction.

It is the duty of man to perform action as it leads to knowledge and he is compelled to act by nature, but there is no such need to desire action-fruits as they cause delusion and bondage. Therefore a man should neither abandon action nor desire the action-fruits *i.e.* performance of actions without attachment to fruits. leads both to knowledge and liberation. Cf. *Mahabharata* XII—27—34 :—

यथासृष्टोऽसि कौन्तेय धात्रा कर्मसु तत्कुरु ।

अतएव हि सिद्धिस्ते नेशस्त्वं कर्मणां नृप ॥

O Yudhishtira! perform the action for which the Creator has made thee, O king! thy success lies in this alone and thou shouldst not abandon action.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

योग-स्थः *Yoga*-engaged, कुरु perform, कर्माणि actions, संगं attach, त्यक्त्वा being abandoned, धनंजय Arjuna, सिद्धिः-असिद्ध्योः in success-failure, समः equal, भूत्वा having been, समत्वं equality, योगः *yoga*, उच्यते is called.

48 Arjuna! perform action engaged in *yoga* by abandoning attachment and being equal in success and failure. The equality (steadiness) is called *yoga*.

Yoga is the complete and rapt engagement of the mind in *Atma* contemplation after renouncing all attachments and desires and making the mind calm, controlled and steady i.e. equal in success and failure. Hence the equality, sameness or steadiness of the mind is a characteristic of *yoga* and is therefore regarded as *yoga* itself.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणः फलहेतवः ॥ ४९ ॥

दूरेण far, हि verily, अवरं inferior, कर्म action, बुद्धि-योगात् from intellect-steadiness, धनंजय Arjuna, बुद्धौ in intellect, शरण refuge, अन्विच्छ seek, कृपणः wretched, फल-हेतवः fruit-seekers.

49 Action is far inferior to *Budhiyoga* (steadiness of intellect). Arjuna! seek refuge in *Budhiyoga* for wretched are the seekers of fruits.

It is the duty of man to perform action but action with attachment for fruits causes bondage while action without attachment for fruits leads to liberation. Therefore the latter is superior to the former and hence a man should perform all actions with *Budhi yoga* i.e. with steady and unattached (*Buddhi*) intellect and thereby attain to liberation and bliss.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥

बुद्धि-युक्तः intellect-steady, जहाति discards, इह here, उभे both, सुकृत-दुष्कृते good-evil-result, तस्मात् therefore,

योगाय for *yoga*, युजस्व engage, योगः *yoga*, कर्मसु in actions, कौशलं welfare.

50 One of steady intellect discards here both good and evil results. Therefore do thou engage in *yoga*, for *yoga* is welfare of action.

A person of steady intellect or a *Karmayogee* performs all actions without attachment to good and evil fruits and he is thus freed from action-bondage according to the next verse. One should therefore perform all actions in the way of *yoga* i. e. without attachment to action fruits and thus *yoga* is welfare or safeguard against action-bondage, Cf. *Vrihadarnyaka* IV—4—22:—

स न व्यथते न रिश्यत्येतमुहैवैते न तरत इत्यतः पापमकरवमित्यतः
कल्याणमकरवमित्युभे इहैवैष एते तरति नैनं कृताकृते तपतः ॥

That man is not disturbed by any such thoughts whether he has done good or evil. He abandons them both, and he is not affected by what he has done and not done.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

कर्म-जं action-born, बुद्धि-युक्ताः intellect-steady, हि for, फलं fruit, त्यक्त्वा having renounced, मनीषिणः wise men, जन्म-बन्ध-विनिर्मुक्ताः birth-bondage-freed, पदं abode, गच्छन्ति attain, अनामयं painless.

51 Having renounced the fruits of action, the wise men of steady intellect being freed from the bondage of birth, attain to the painless abode.

As explained in the last verse a *yogee* of steady intellect by abandoning attachments to all action fruits is liberated from bondage and attains to the Supreme Goal and bliss, Cf. *Mahabharata* XII-17-17:—

आमिषं बन्धनं लोके कर्महोक्तं तथाऽऽमिषम् ।

ताभ्यां विमुक्तः पापाभ्यां पदमामोति तत्परम् ॥

The bodily pleasure and pain are called action bondage and by liberation from these two, he attains to the Supreme Abode.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

यदा when, ते thy, मोह-कलिलं delusion-mire, बुद्धिः intellect, व्यतितरिष्यति cross beyond, तदा then, गन्तासि shalt attain, निर्वेदं unattachment, श्रोतव्यस्य of hearable, श्रुतस्य of heard, च and.

52 When thy intellect will cross beyond the mire of delusion, then thou shalt attain to unattachment of what is heard and what is to be heard.

On the intellect becoming calm and steady one is freed from delusion and attains to *Atma* knowledge and bliss and there remains no need to perform any action enjoined by *Shrutis* and *Smritis* (*Vedas* and *Shastras*) for attainment of any other bliss. Vide *Gita* III—17 and also Cf. *Bhakti Ratnakar* I—99:—

यदा यस्थानुगृह्णाति भगवानात्मभावितः ।

स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥

When one obtains the grace and kindness of the Lord, then he discards the worldly opinions and *Vedic* rituals.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

श्रुति-विप्रतिपन्ना from *Veda*-distracted, ते thy, यदा when, स्थास्यति shall be fixed, निश्चला steady, समाधौ in concentration, भवला firm, बुद्धिः intellect, तदा then, योगं *yoga*, अवाप्स्यसि shalt attain.

53 When thy intellect distracted by the *Vedas* shall be fixed firm and steady in concentration, then thou shalt attain to *yoga*.

Performance of *Vedic* rites with attachment causes distraction to the intellect (and mind) and their performance without any attachment makes the intellect firm and steady and thereby deeply engaged in rapt contemplation of the Lord, and a man is then said to attain to or become fixed in *yoga* i. e. *yoga* is the fixing of the intellect in rapt contemplation after it is made firm and steady for unattached to all pleasure and pain. Vide *Gita* VI—18.

5 CHARACTERISTICS OF THE STEADY INTELLECT (54-72).

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

स्थित-प्रज्ञस्य of steady-intellect, का what, भाषा marks, समाधि-स्थस्य of concentration-engaged, केशव Krishna स्थितधीः

steady-intellect, किं how, प्रभाषेत may speak, किं how, आसीत् may sit, ब्रजेत् may move, किं how.

Arjuna said—O Krishna! What are the marks of the steady intellect engaged in concentration and how does the steady intellect speak, sit and move.

It was stated in the last verse that when the intellect becomes firm and steady then one becomes fixed in rapt contemplation and thereby attains to *yoga*. Arjuna now asks for the characteristics and conduct of such a *yogee* of steady intellect.

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

प्रजहाति discards, यदा when, कामान् desires, सर्वान् all, पार्थ Arjuna, मनः-गतान् mind-pervading, आत्मनि in *Atma*, एव alone, आत्मना by self, तुष्टा satisfied, स्थित-प्रज्ञः one of steady-intellect, तदा then, उच्यते is called.

The Lord said—Arjuna! when he discards all desires pervading the mind and is satisfied in the *Atma* by himself, then he is called a man of steady intellect.

A person of steady intellect is freed from all mental desires and attachments and attains to self contentment or *atmic* peace and bliss. See *Gita* V—21 and also Cf. *Kathaballi*—II—3—14:—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि धिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

When all the desires dwelling in his heart are discarded, then he, a mortal, becomes immortal and enjoys the *Brahma* even here.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

दुःखेषु in pain, अनुद्विग्न-मनाः of undistressed mind, सुखेषु in pleasure, विग्न-स्पृहः freed-from desires, वीत-राग-भय-क्रोधः released from-attachment-fear-anger, स्थित-धीः one of steady-intellect, मुनिः sage, उच्यते is called.

56. One with mind undistressed in pain and freed from desires of pleasures and released from attachment, fear and anger is called a sage of steady intellect.

A person of steady intellect is freed from all attachment of pleasures and pain and distractions caused by desires, fears and anger etc. i.e. the steadiness of intellect leads to inner calmness and peace.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञाप्रतिष्ठिता ॥ ५७ ॥

यः who, सर्वत्र everywhere, अनभिस्नेह without attachment, तत् that, तत् that, प्राप्य having obtained, शुभ-अशुभं good-evil, न not, अभिनन्दति is pleased, न not, द्वेष्टि is displeased, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady.

57. Who is everywhere without attachment and on obtaining good or evil is neither pleased nor displeased, he is of steady intellect.

A person of steady intellect is ever free from all attachments to pleasure and pain and has no desire and disdain for any thing pleasant or unpleasant that he may come across and ever remains self content and self satisfied with his lot. Vide *Gita* IV—22 and Cf. *Mahabharata* XII—174—39:—

सुखं वा यदि वा दुःखं प्रियं वा यदि वाऽप्रियम् ।
प्राप्तं प्राप्तमुपासीत हृदयेनापराजिता ॥

Whatever is obtained by a man whether pleasure or pain, good or bad he should enjoy it with controlled heart.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणोन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

यदा when, संहरते withdraws, च and, अयं this, कूर्मः tortoise, अङ्गानि limbs, इव like, सर्वशः completely, इन्द्रियाणि senses, इन्द्रिय-अर्थेभ्यः from sense-objects, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady.

58. When like the limbs of a tortoise, one completely withdraws his sense organs from sense objects, then he is of steady intellect.

A person of steady intellect always keeps his sense organs under control so that they may consume the sense objects and perform action without attachment as a tortoise moves about his limbs without attachment to

the shell *i.e.* a person of steady intellect ever controls and restrains his senses.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५६ ॥

विषयाः objects, विनिवर्तन्ते are discarded, निराहारस्य of fasting, देहिनः of embodied, रस-वर्जं taste-excepting, रस taste, अपि also, अस्य his, परं Supreme, दृष्ट्वा having seen, निवर्तते is discarded.

59. The sense objects of a fasting man are discarded excepting the taste. The taste also is discarded on seeing the Supreme.

A man can discard sense objects of food etc. by fasting or not using the sense organs but he can not give up their attachment or desire to enjoy them felt by the senses. This hankering and desire of the senses can be overcome only by the steady intellect engaged in concentrated contemplation (see *Gita* II—53 and III—43) *i.e.* the steady intellect discards all attachments and desires for enjoyment of sense objects, Cf. *Yoga Vasistha* II—2—9:—

जेयं यावन्न विज्ञातं तावत्तावन्न जायते ।

विषयेष्वरतिर्जन्तोर्महभूपौ लता यथा ॥

Until *Atma* knowledge is attained by a man it is as difficult to discard sense objects as to grow a plant or creeper on dry land.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

यततः of striving, हि for, अपि even, कौन्तेय Arjuna, पुरुषस्य of man, विपश्चितः of wise, इन्द्रियाणि senses, ममाधीनि churning, हरति carry, प्रसभं forcibly, मनः mind.

60. The churning senses forcibly carry away, O Arjuna ! the mind of even a wise and striving man.

The sense organs are very strong and overpowering and a wise man who tries to conquer his senses is himself conquered by them and falls a victim to sensual pleasures i.e. even the wise and ascetics persons are overcome and swayed by their senses and thereby become attached to sensual enjoyments.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

तानि them, सर्वाणि all, संयम्य having restrained, युक्तः yogee, आसीत should sit, मत्-परः me-supreme holder, वशे in control, हि for, यस्य whose, इन्द्रियाणि senses, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady.

61. Having restrained them all, the yogee should sit holding me supreme, for one whose senses are under control, is of steady intellect.

A person of steady intellect controls all his sense organs and is thereby enabled to engage himself in devotion and contemplation of the Lord and thus the senses of the person of steady intellect are ever-controlled. Cf. *Mahabharata* III—211—24:—

पण्णात्मनि युक्तानामिन्द्रियाणां प्रमाथिनाम् ।

यो धीरो धारयेद्द्रुमीन् स स्यात्परमसारथिः ॥

The wise man who controls his senses by keeping their reins tight is the best driver.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

ध्यातः thinking, विषयान् objects, पुंसः of man, संग attachment, तेषु in them, उपजायते grows, संगत् from attachment, संजायते grows, कामः desire, कामात् from desire, क्रोधः anger, अभिजायते grows.

62. By a man's thinking of objects an attachment grows for them, from attachment grows desire and from desire grows anger.

This verse is connected with the next one and it depicts the evil effects of not controlling the senses. When a man constantly thinks of sensual objects, he develops a love or attachment for those objects ; from attachment there grows a desire in his heart to obtain those objects for enjoyment, and when the desire is not fulfilled or thwarted it is turned into anger and wrath i. e. thinking of objects by the mind causes attachment, the attachment produces desire and the desire is the root cause of anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

क्रोधात् from anger, भवति is, संमोहः delusion, संमोहात् from delusion, स्मृति-विभ्रमः memory-confusion, स्मृति-

अ'शात् from memory-confusion, बुद्धि-नाशः intellect-destruction, बुद्धि-नाशात् from intellect-destruction, प्रणश्यति is destroyed.

63. From anger there is delusion, from delusion confusion of memory, from confusion of memory. is destruction of intellect and from destruction of intellect, he is destroyed.

Anger causes delusion as it makes a person blind to his duty and course of action and he thus forgets himself and acts like a mad man. Delusion gives rise to confusion of thought and memory by which a man can not remember any thing past or present ; confusion of memory causes ruin and deterioration of intellect by which one can not know virtue and vice, right and wrong, truth and falsehood etc. and by the ruin of intellect a man is wholly lost because without a proper intellect there can be no knowledge and liberation. Thus the uncontrolled senses are the cause of all evils and destruction.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मावश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

राग-द्वेष-वियुक्तैः from desire-disdain-freed, तु and, विषयान् objects, इन्द्रियैः with senses, चरन् using, आत्म-वश्यैः with self-restrained, विधेय-आत्मा controller-of mind, प्रसादं peace, अधिगच्छति attains.

64. The controller of the mind, by using the objects with self restrained senses and freed from desire and disdain attains to peace.

The controller of mind and senses by performing his actions without desire and disdain and renouncing all attachments attains to mental peace and happiness.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

प्रसादे in peace, सर्वदुःखानां of all-pain, हानिः end, अस्य his, उपजायते arises, प्रसन्न-चेतसः of peaceful-minded, हि for, आशु soon, बुद्धिः intellect, पर्यवतिष्ठते is steady.

65. In peace there is an end of all his pain for the intellect of a person of peaceful mind is soon steadied.

A man of steady intellect obtains mental peace or happiness and is freed from all pain and suffering i.e. a person of steady intellect attains to liberation and supreme bliss.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

नचाभावयतः शान्तिरशांतस्य कुतः सुखम् ॥ ६६ ॥

न not, अस्ति is, बुद्धिः intellect, अयुक्तस्य of uncontrolled, न not, च and, अयुक्तस्य of uncontrolled, भावना determination, न not, च and, अभावयतः undetermined, शान्तिः peace, अशान्तस्य of unpeaceful, कुतः where, सुखं happiness.

66. The uncontrolled has no intelligence nor the uncontrolled has determination, the undetermined has no peace, how can the peaceless have happiness.

A person of uncontrolled mind, loses, his intelligence (Cf. II—67) and such an uncontrolled person also has.

no determination or steady resolve and without this mental steadiness there can be no mental peace and without mental peace there can be no liberation from pain or *Atma* bliss (Cf. II—65) *i.e.* without controlling and restraining the mind and senses there can be no knowledge, mental cheerfulness, peace and supreme bliss.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवांभसि ॥ ६७ ॥

इन्द्रियाणां of senses, हि for, चरतां roaming, यत् which, मनः mind, अनुविधीयते runs after, तत् that, अस्य its, हरति ruins, प्रज्ञां intellect, वायुः wind, नाव् boat, इव as, अम्भसि in water.

67. The mind which runs after the roaming senses ruins the intellect as the wind a ship in water (sea).

A mind which can not control and restrain the senses but is attached to, and is swayed by the senses becomes unsteady and injuriously affects the intellect as the wind overturns and wrecks a ship on the sea *i.e.* an uncontrolled mind ruins the intellect by making it unsteady and wavering. Cf. *Mahabharata* V-129-27 :—

अविधेयानि हीमानि व्यापादयितुमप्यलम् ।

अविधेया इवाऽदान्ता हयाः पथि कुमारथिम् ॥

The uncontrolled sense-organs of a man destroy him in the same way as the restive and wicked horses destroy their foolish driver on the road.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

तस्मात् therefore, यस्य whose, महाबाहो mighty armed, निगृहीतानि restrained, सर्वशः on all sides, इन्द्रियाण senses, इन्द्रिय-अर्थेभ्यः from sense-objects, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady.

68. Therefore, O mighty armed Arjuna! one whose senses are on all sides restrained from sense objects, he is of the steady intellect.

A man of steady intellect is of controlled senses which perform their action without attachment to the sense objects, Cf. *Mahabharata* IV—34—59:—

रथं शरीरं पुरुषस्य राजन्नात्मा नियतेन्द्रियाण्यस्य चाश्वाः ।

तैरग्रमतः कुशली सदृश्वैर्दान्तैः सुखं याति रथीव धीरः ॥

O King! a man's body is like a chariot, his mind like a driver and the senses like horses, and a steady man controls his senses and then drives them well like a wise charioteer.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

या which, निशा night, सर्व-भूतानां of all-beings, तस्यां in that, जागर्ति wakes, संयमी controller, यस्यां in which, जाग्रति wakes, भूतानि beings, सा that, निशा night, पश्यतः seeing, मुनेः of sage.

69. What is the night of all beings therein the controller wakes and wherein the beings

wake that is the night of the seeing sage.

A person of controlled and steady mind attains to internal peace and bliss which is unperceivable as night by ordinary men of the world. The latter are attached to the enjoyments of sensual pleasures which are, however, discarded as delusive by the knowing sages.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

आपूर्यमाणः overflowing, अचल-प्रतिष्ठं still-steady, समुद्रं sea, आपः waters, प्रविशन्ति enter, यद्वत् as, तद्वत् so, कामाः desires, यं whom, प्रविशन्ति enter, सर्वे all, सः he, शान्तिं peace, आप्नोति obtains, न not, काम-कामी desire-seeker.

70. As waters enter into a still, steady and overflowing sea, so he, in whom all desires enter, obtains peace and not the desire-seeker.

The sea is ever full of water and inspite of the flow of all the rivers and streams into it, it is never disturbed but ever remains calm and steady. Similarly the man whose mind is controlled and steady bears and overcomes all the desires and is not disturbed by them. Such an overcomer of desires attains to supreme peace and not the man torn and tossed about by desires. So says the *Mundaka* III—2—2:—

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥

One who thinking of desires hankers after desires attains to those desires; but one who restrains all desires

and is contented with the *Atma*, his desires are destroyed.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

विहाय having discarded, कामान् desires, यः who, सर्वान् all, पुमान् man, चरति acts, निःस्पृहः without wants, निःममः without selfishness, निःअहंकारः without-egoism, सः he, शान्तिं peace, अधिगच्छति attains.

71. The man who discarding all desires acts without wants, without selfishness and without egoism, attains to peace.

A man who performs his duty without desire, attachment and delusion obtains internal peace and bliss *i.e.* a man of steady intellect (a *Karma Yogee*) by renouncing all distractions attains to the supreme happiness. See *Gita* II—64.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि न वर्णांमृच्छति ॥ ७२ ॥

एषा this, ब्राह्मी *Brahmic*, स्थितिः steadiness, पार्थ Arjuna, न not, एनां this, प्राप्य having obtained, विमुह्यति is deluded, स्थित्वा having steadied, अस्यां in this, अन्त-काले at death-time, अपि also, ब्रह्म-निर्वाण *Brahma-Nirvana*, नृच्छति obtains.

72. This is the *Brahmic* steadiness. Arjuna! one having obtained it is not deluded, and having steadied, even at death time,

attains to *Brahma Nirwana*.

The steadiness of intellect is of *Brahma* (divine) character and one attaining to such steadiness is not deluded to resort to attachment and sensual pleasures again, and the attainment of this character (steadiness of intellect) even at the last moment, or however, delayed leads to *Brahma Nirwana* (Supreme bliss), Vide *Gita* V—19.

Thus ends chapter II called the *Sankhya yoga*.

CHAPTER III.

ACTION PATH.

This chapter describes the Action Path (*Karma Yoga*) and treats of the following subjects:—

- (1) Need of performing action 1—8;
- (2) Aim and object of sacrifice 9—16;
- (3) The wise also to act 17—33; and
- (4) Desire and Sense control 34—43.

1. NEED OF ACTION (1-8).

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

ज्यायसी superior, चेत् if, कर्मणः from action, ते thy, मता regarded, बुद्धिः knowledge, जनार्दन Krishna, तत् that, किं why, कर्मणि in action, घोरे in terrible, मां me, नियोजयसि engagest, केशव Krishna.

1. Arjuna said:—O Krishna! if knowledge is regarded by thee as superior to action, then why, O Keshava! dost thou engage me in terrible action?

This verse is connected with the next one and shows the confusion of Arjuna caused by the *Sankhya* teach-

ing of the last chapter. The second chapter at first dealt with *Sankhya* or *Atma* knowledge showing that one should perform his duty without any fear and grief of birth and death which are the characteristics of the body and not of the *Atma* which is eternal and immortal, and it then dealt with steady intellect which is not affected by or attached to pleasure and pain but ever remains the same. Arjuna therefore thinks that Knowledge path is superior to Action path and therefore fails to understand the teaching of the latter. Arjuna's question is thus not lightly put by way of introducing a new subject but refers to the most important and fundamental controversy of *Gita* philosophy whether it teaches Knowledge or Action path and repeats it again in *Gita* V—I and also XVIII—1.

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

व्यामिश्रेण by mixed, इव as, वाक्येन by word, बुद्धिं intellect, मोहयसि confuseth, इव as, मे my, तत् that, एकं one, वद say, निश्चित्य making certain, येन by which, श्रेयः bliss, अहं I, आप्नुयां I may obtain.

2. As if with mixed words thou confuseth my intellect. Therefore say with certainty that one by which I may attain to bliss.

As explained in the preceding verse, Arjuna is confused by the teaching of both Knowledge and Action path of the second chapter which is capable of double

interpretation and about which a controversy has raged from the earliest time and has not been set at rest even yet. Arjuna therefore prays for teaching of one definite path for attainment of supreme liberation and supreme bliss.

भगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

लोके in world, अस्मिन् in this, द्वि-विधा two-kinds, निष्ठा goals, पुरा before, प्रोक्ता declared, मया by me, अनघ sinless, ज्ञान-योगेन by knowledge-path, सांख्यानं of *Gyanees*, कर्म-योगेन by action—path, योगिनां of *Yogees*.

3. The Lord said—Two kinds of goals have been declared by me in this world before, O sinless! the Knowledge path for the *Sankhyas* and the Action path for the *yogees*.

The Knowledge and Action paths are the two ancient courses for attaining the Supreme Goal as declared by the Lord through the *Vedas* and *Shastras*. The *Sankhyas* (knowers) are the followers of Knowledge path and they advocate renunciation as means of attaining liberation. The *Yogees* are the followers of Action path and they advise the performance of action as the means of liberation. The *Gita* teaches Knowledge and Action paths as one (performance of action with renunciation of desires and attachments) for attainment of liberation and bliss.

न कर्मणामनारंभाच्चैकर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न not, कर्मणां of actions, अनारम्भात् from undertaking, नैकर्म्यं liberation, पुरुषः man, अश्नुते enjoys, न not, च and, संन्यसनात् from renunciation, एव alone, सिद्धिं success, समधिगच्छति well-attains.

4. A man does not enjoy liberation by not undertaking action nor does he attain to success by renunciation alone.

There is no liberation or freedom from action-bondage by performing no action or by giving up all actions i.e. mere non-performance or stoppage of action does not constitute renunciation (*Sanyas*) and does not lead to the Supreme Goal and liberation from pain and bondage.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

न not, हि for, कश्चित् any, क्षणं moment, अपि even, जातु ever, तिष्ठति lives, अकर्म-कृत् not action-performing, कार्यते is made to perform, हि truly, अवशः forcibly, कर्म action, सर्वः all, प्रकृति-जैः by nature-born, गुणैः by qualities.

5. Verily no one can ever live even for a moment without performing action, for all are made to perform action forcibly through the qualities of nature.

The qualities of nature through the use of sense-objects by the sense organs cause the performance of

all actions and thereby maintain the body and life which therefore cannot exist without action and thus the beings are compelled to perform action through the force of their nature. Hence no one can give up or renounce action. So says *Mahabharata* III—32—8:—

अकर्मणां वै भूतानां वृत्तिः स्यान्नहि काचन ।

तदेवाऽभिपद्यते न विहन्यात्कदाचन ॥

No one can live in this world without performing action. Therefore one must perform action and should never renounce it.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

कर्मेन्द्रियाणि action senses, संयम्य having restrained, यः who, आस्ते sits, मनसा by mind, स्मरन् thinking, इन्द्रिय-अर्थान् sense-objects, विमूढ-आत्मा deluded-person, मिथ्या-आचारः false-action, सः he, उच्यते is called.

6. He who restraining the sense-organs of action sits thinking of sense-objects by the mind that deluded person is called a false actor (hypocrite).

A person who merely by stopping the sense-organs of actions as mouth etc., does not consume the sense objects and still constantly thinks of them in his mind is not a true (*Sanyasi*) renouncer but a mere pretender i.e. stoppage of sense organs without giving up attachment and desire for sensual enjoyments is only a sham but

not a true renunciation or *Sanyasa*. Cf. *Mahabharata* XII—18—30:—

त्यगान्न भिक्षुकं विद्यान्न मौढ्यान्न च वाचनात् ।

ऋजुस्तु योऽर्थं न्यजति न सुखं विद्धि भिक्षुकम् ॥

There is no *Sanyas* (renunciation) in begging or shaving the head. The *Sanyas* is attained by simplicity and discarding pleasures and sensual enjoyments.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

यः who, तु but, इन्द्रियाणि senses, मनसा by mind, नियम्य having restrained, आरम्भात् from beginning, अर्जुन Arjuna, कर्म-इन्द्रियैः by action-senses, कर्म-योगं action-path, असक्तः unattached, सः he, विशिष्यते excels.

7. But Arjuna! who having restrained the senses with his mind, performs *Karma Yoga* with his action-organs unattached, he excels.

The performance of actions with senses controlled by the mind and without attachment to their fruits is *Karma yoga* and the performer of such *Karma yoga* is a true renouncer and he attains to greatness i.e. liberation and Supreme Goal.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

नियतं prescribed, कुरु perform, कर्म action, त्वं thou, कर्म action, ज्यायः superior, हि for, अकर्मणः from inaction,

शरीर-यात्रा body-pilgrimage, अपि even, च and, ते thy, न not, प्रसिद्धेत् shall succeed, अकर्मणः from inaction.

8. Perform the prescribed action, for action is superior to inaction. Even the body's pilgrimage shall not be successful without action.

Sacrifice, charity, austerity and other pious actions are prescribed by the *Shashtras* for the good of man who should therefore ever engage in action which is superior to inaction, for without performance of actions even the body can not be maintained and life continue
Cf. *Ishabas* 2:—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्मि न कर्म लिप्यते नरे ॥

One should ever wish to live here for hundred years by performing action. There is no other course for thee. Action binds not the man.

AIM AND OBJECT OF SACRIFICE (9—16).

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ६ ॥

यज्ञ-अर्थात् from sacrifice-object, कर्मणः from action, अन्य other, लोकः world, अयं this, कर्म-बन्धनः action-bond, तत्-अर्थं that-object, कर्म action, कौन्तेय Arjuna, मुक्त-संगः freed-from attachment, समाचर perform.

9. This world is bound by action other than the action for sacrifice. Do thou, Arjuna ! also perform action for that object, freed from attachment.

All actions are called evil as they produce bondage and delusion, except the sacrifice action (Lord's worship) which is regarded good and blissful. The *Gita*, however, teaches that even sacrifice-action should be performed without attachment to its fruits in order to attain Supreme Goal. See *Gita* XVIII—5 and 6.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः

अनेन प्रसविष्यध्वमेव वोऽस्त्विष्टकामधुक् ॥ १० ॥

सह-यज्ञाः together with sacrifice, **प्रजाः** beings, **सृष्ट्वा** having created, **पुरा** first, **उवाच** said, **प्रजा-पतिः** creature-lord, **अनेन** by this, **प्रसविष्यध्वं** shall grow, **एषः** this, **वः** you, **अस्तु** be, **इष्ट-काम-धुक्** loved-desire-giver.

10. Having first created beings together with Sacrifice, the Lord of creatures said "You shall grow from this and let this be your loved *Kamdhuk* (giver of desires).

At creation the god *Brahma* after creating the beings felt anxious as how this creation would be maintained and nourished and then with the permission of the Lord he produced sacrifice and told the beings to propagate (add to creation) with the sacrifice-action which would also result in pleasure and gratification to themselves i.e. the sacrifice-action is for the maintenance of the world as well as for the gratification of the senses.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

देवान् gods, **भावयत** please, **अनेन** by this, **ते** they,

देवाः gods, भावयंतु may please, वः you, परस्परं one another, भावयंतः pleasing, श्रवः bliss, परं supreme, अवाप्स्यथ shall attain.

11. With this you please the gods and the gods would please you and thus pleasing one another you shall attain to supreme good.

The gods are the presiding deities (natural powers) of the world and sense-organs. They are pleased with the sacrifice-action performed by beings for the maintenance of the world and in their turn they bestow upon them natural gifts and all sorts of bodily enjoyments to the beings. Thus the performance of sacrifice is beneficial both to the gods and beings and leads to the good of all by the maintenance of the world. Cf. *Mahabharata* I—13—25:—

नहि धर्मफलैस्तात न तपोभिः सुसंचितैः ।

तां गतिं प्राप्नुवन्तीह पुत्रिणो मां ब्रजन्ति वै ॥

O dear ! the goal that is attained here by producing children is not obtained by long pile of good deeds and austerities.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दानान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

इष्टान् desired, भोगान् enjoyments, हि for, वः you, देवाः gods, दास्यन्ते shall give, यज्ञ-भाविताः sacrifice-pleased, तैः by them, दानान् given, अप्रदाय not having given, एभ्यः for them, यः who, भुङ्क्ते enjoys, स्तेनः thief, एव verily, सः he.

12. For, pleased with sacrifice, the gods

shall give you the desired enjoyments. He who enjoys their gifts without giving to them, is verily a thief.

As explained in the last verse the gods bestow their natural gifts and strengthen and nourish the senses whereby the beings are pleased and gratified in many ways and they too are pleased with sacrifice-action for the maintenance of the world of which they are the guardians. But the beings who enjoy the natural gifts of the gods but themselves do not perform sacrifice-action to please the gods are sinners like thieves and suffer for it *i.e.* non-performance of sacrifice-action is sinful and leads to punishment.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

यज्ञ-शिष्ट-अशिनः sacrifice-remains-eaters, सन्तः sages, मुच्यन्ते are freed, सर्व-किल्बिषैः from all sins, भुञ्जते eat, ते they, अघं evil, पापाः wicked, ये who, पचन्ति cook, आत्म-कारणात् from self-sake.

13. The sages eating the sacrifice-remains are freed from all sins, but the wicked who cook for themselves verily eat sin.

This verse further elucidates the last verse that the performers of sacrifices are freed from all sins or action-bondages but those who do not act for the good of the world by not performing sacrifice-action are sinners and suffer for it *i.e.* performance of sacrifice leads to

liberation and non-performance causes bondage. Cf. *Mahabharata* III—2—59:—

आत्मार्थं पाचयेन्नान्नं न वृथा घातयेत्पशून् ।
न च तत्स्वयमश्नीयाद्विधिवद्यन्नं निर्वपेत् ॥

One should not cook food for himself alone nor kill an animal unnecessarily nor take food without sharing it duly with another.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

अन्नात् from food, भवन्ति are born, भूतानि beings, पर्जन्यात् from cloud, अन्न-संभवः food-birth, यज्ञात् from sacrifice, भवति is born, पर्जन्यः cloud, यज्ञः sacrifice, कर्म-समुद्भवः action-born.

14. The beings are born from food, the food is born from clouds, the clouds are born from sacrifice and the sacrifice is born from action.

This verse is connected with the next one and shows the evolution course of creation, also called the revolving wheel of sacrifice or creation. The beings are formed from food, the food (grain) is produced from rain (clouds), the rain (water) is caused by sacrifice and the sacrifice is caused by the act of creation Cf. *Manusmṛiti* III-76:—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिः वृष्टेरेन्नं ततः प्रजाः ॥

The oblation offered in the fire reaches the Sun, from

the Sun there is rain, from rain there is food and from food are born the beings.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

कर्म action, ब्रह्म-उद्भवं *Brahma*-born, विद्धि know, ब्रह्म *Brahma*, अक्षर-समुद्भवं Immortal-born, तस्मात् therefore, सर्व-गतं all-pervading, ब्रह्म *Brahma*, नित्यं ever, यज्ञे in sacrifice, प्रतिष्ठितं dwelling.

15. Know the action to be born from *Brahma* (nature) and the *Brahma* to be born from the Immortal, and therefore the all pervading *Brahma* is ever dwelling in Sacrifice.

The Great *Brahma* (nature) is the cause of the performance of all actions and the Immortal Lord (the Supreme *Brahma*) is the impeller and master of nature. Thus the all-pervading Supreme Lord is the basic Reality of the whole universe and he is the presiding deity and inner soul of the sacrifice and as such the mover of the sacrifice (creation) wheel consisting of rain (water), food (body) and beings or world. Cf. *Mahabharata* XII—269—34:—

ब्राह्मणप्रभवो यज्ञो ब्राह्मणार्पण एव च ।

अनुयज्ञं जगत्सर्वं यज्ञश्चानुजगत्सदा ॥

The sacrifice is from *Brahma* and is offered to *Brahma*. The whole world follows the sacrifice and the sacrifice follows the world.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

एवं thus, प्रवर्तितं revolving, चक्रं wheel, न not, अनुवर्तयति follows, इह here, यः who, अघ-आयुः sinful-life, इन्द्रिय-आरामः sense-enjoyer, मोघं in vain, पार्थ Arjuna, सः that, जीवति lives.

16. Who does not follow here thus revolving wheel, that man of sinful life and enjoyer of sensual pleasure lives in vain, O Arjuna!

The person who does not follow this ever revolving wheel of creation (the evolution course of nature) by not performing sacrifice for maintenance of the world, is a mere enjoyer of sensual pleasure and as such he is a sinner and his life a failure.

3. THE WISE ALSO TO ACT (17—33).

यस्त्वात्मरतिरेव स्यादात्मवृत्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

यः who, तु but, आत्म-रतिः *Atma*-lover, एव alone, स्वात् be, आत्म-वृत्तः *Atma*-content, च and, मानवः man, आत्मनि in *Atma*, एव alone च and, संतुष्टः contented, तस्य his, कार्यं duty, न not, विद्यते is.

17. But the man who is the lover of the *Atma* alone, contented in the *Atma* and satisfied with the *Atma* alone for him there is no duty to do.

A man by acquiring *Atma* knowledge attains to

the supreme bliss, the highest aim of his life and for such a knowing man there remains no obligatory action or duty to discharge for attaining anything else for himself.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

n not, एव verily, तस्य his, कृतेन by doing, अर्थः object, न not, अकृतेन by not doing, इह here, कश्चन any, न not, च and, अस्य his, सर्व-भूतेषु in all-beings, कश्चित् any, अर्थ-व्यपाश्रयः object-expectation.

18. For him there is no object in doing, nor any in not doing here, nor has he any object and expectation in any being.

The person attaining to the *Atma* bliss has no duty to perform for his own good and therefore his action and inaction become equal and alike and he also has no attachment for pleasure and pain in the world i.e. the *Atma* realizer is of steady intellect and without any attachment whatever, says *Yoga Vashishta* VI—199—4:

ज्ञस्यनार्थः कर्मत्यागैर्नार्थः कर्मसमाश्रयैः ।

तेनस्थितं यथा यद्यत्तत्तथैव करोत्यसौ ॥

The wise has no object in performing or renouncing action. He does whatever is to be done.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

तस्मात् therefore, असक्तः unattached, सततं constantly, कार्यं obligatory, कर्म action, समाचर perform, असक्तः unattached, हि for, आचरन् performing, कर्म action, परं Supreme, आप्नोति obtains, पुरुषः man.

19. Therefore do thou constantly perform obligatory action unattached; for a man by performing action unattached attains to the Supreme.

For a person attained to *Atma* bliss, action and inaction become alike and he has also no attachment for any pleasure and pain, therefore other persons also should perform action without attachment and desire and thereby attain to the same Supreme Goal and *Atma* blisi.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

कर्मणा by action, एव verily, हि for, संसिद्धिं supreme success, आस्थिताः attained, जनक-आदयः Janaka etc., लोक-संग्रहं world welfare एव alone, अपि also, सपश्यन् looking, कर्तुं to do, अर्हसि thou shouldst.

20. For *Janaka* etc. have attained to supreme success verily through action, and even looking to the welfare of the world thou shouldst perform action.

Persons like king *Janaka* etc. attained to the Supreme Goal (*Atma* realization) by performing action, and

another reason for engaging in action is the doing good of the world. Cf. *Koorma* I—3—22:—

कर्मणा क्षीयते पापमैहिकं पौर्विकं तथा ।

मनः प्रसादमन्वेति ब्रह्मविज्ञायते नरः ॥

By action past and present sins are destroyed, mind is cheered and the man becomes a *Brahma*-knower.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

यत् what, यत् what, आचरति does, श्रेष्ठः great, तत् that, तत् that, एव alone, इतरः other, जनः person, सः he, यत् what, प्रमाणं example, कुरुते sets up, लोकः world, तत् that, अनुवर्तते follows.

21. Whatever a great man does the others also do the same and whatever example he sets the world follows it.

In whatever way the great and wise persons act, the other men do the same and whatever rules of conduct, morality and religion they lay down the general public follows the same *i.e.*, the masses walk in the foot-steps of the great men. Cf. *Mahabharata*, III—1—25:—

मोहजालस्य योनिर्हि मूढैरेव समागमः ।

अहन्यहनि धर्मस्य योनिः साधुसमागमः ॥

The association with ignorant people causes delusion while the society of good men causes virtue to grow.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

न not, मे for me, पार्थ Arjuna, अस्ति is, कर्तव्यं duty, त्रिषु in three, लोकेषु in world, किञ्चन any, न not, अनवाप्तं unattained, अवाप्तव्यं attainable, वर्ते engage, एव verily, च and, कर्मणि in action.

22. Arjuna! There is no duty for me in the three worlds, nor there is any thing attainable to be attained, but I engage in action.

The Supreme Lord in the form of great persons has nothing to do as a duty and has no attachment and desire for anything but still acts for the good of the world.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

यदि if, हि for, अहं I, not, वर्तेयं I engage, जातु ever, कर्मणि in action, अतन्द्रितः deligently, मम my, वर्त्म path, अनुवर्तन्ते follow, मनुष्याः men, पार्थ Arjuna, सर्वशः every-where.

23. For if I were not ever to perform action diligently, then O Arjuna! men will follow my path everywhere.

It the Supreme Lord in the from of great men was not laboriously and constantly to perform action for the good of the world, then other people also would follow that example and all the business of the world would come to a stand still.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

उत्सीदेयुः would be destroyed, इमे these, लोकाः worlds, न not, कुर्यां I perform, कर्म action, चेत् if, अहं I, संकरस्य of confusion, च and, कर्ता cause, स्यां be, उपहन्यां destroy, इमाः these, प्रजाः beings.

24. If I were to perform no action, these worlds would be destroyed and I should be the cause of confusion and destruction of these beings.

As stated in the last verse, if the great and wise men were not to perform action, other people would also stop to act and thus all the work of the world would come to a stand still and that would result in chaos and destruction of all beings of this world. Therefore the *Mahatmas* (great men) are born in the world for the good of mankind and to set an example of good conduct and virtue. Says *Mahabharata* III—32-11:—

उत्सीदेरन् प्रजाः सर्वा न कुर्युः कर्म चेदभुवि ।

तथा ह्येता न वर्धेरन्कर्मचेदफलं भवेत् ॥

If no action is performed in the world the beings would perish, and if there was no action-fruit the beings can not grow.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

सक्ताः attached, कर्मणि in action, अविद्वांसः unwise, यथा as, कुर्वन्ति act, भारत Bharata, कुर्यात् should act, विद्वान्

wise, तथा so, असक्तः unattached चिकीर्षुः desirous, लोक-संग्रहं world-welfare.

25. As the unwise act attached to actions, Arjuna! the wise should act unattached, desirous of the welfare of the world.

The ignorant people perform action with attachment and desire for enjoyment of sense objects. The wise should act for public good by teaching them to perform action without attachment by personal example so that they (ignorant) may also attain to supreme goal and bliss.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

न not, बुद्धि-भेदं intellect-confusion, जनयेत् should cause, अज्ञानां of deluded, कर्म-संगिनां of action-attached, जोषयेत् should induce, सर्व-कर्माणि all-actions, विद्वान् wise, युक्तः unattached, समाचरन् acting.

26. The wise should not confuse the intellect of the deluded attached to action but should induce them to action by acting unattached.

The wise persons should not mislead the ignorant persons by not performing action the reasons of which cannot be understood by them (ignorant). The wise should teach the ignorant to perform action without attachment by personal example.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

प्रकृतेः of nature, क्रियमाणानि performed, गुणैः by qualities, कर्माणि actions, सर्वशः everywhere, अहंकार-विमूढ-आत्मा egoism-deluded-person, कर्ता doer, अहं I, इति thus, मन्यते thinks.

27. The actions are performed everywhere by the qualities of nature but the person deluded by egoism thinks, "I am the doer."

Actions are performed through the qualities of nature by the senses using the objects and this gives rise to action fruits as pleasure and pain. The attachment to these fruits leads to desires and egoism by which the man forgets his superior character as *Atma* and regards himself as body the doer which he is not. See *Gita* XIII—29. Also Cf. *Bhagawata* III—26—6 :—

एवंपराभिधानेन कर्तृत्वं प्रकृतेः पुमान् ।

कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥

Actions are performed by the qualities of nature but the man by thinking of the body regards himself as the doer.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

तत्त्व-वित् truth-knower, तु but, महाबाहो mighty-armed, गुण-कर्म-विभागयोः of quality-action-division, गुणाः

qualities, गुणेषु in'qualities, वर्तन्ते move, इति thus, मत्वा having regarded, न not, सज्जते is attached.

28. But, O mighty armed (Arjuna) ! the truth knower of the division of qualities and action regarding that the qualities move in the qualities is not attached.

The wise (knower of the Truth) person understands that the qualities of nature are the cause of action and not the *Atma* which is separate from action or non-doer and they therefore regard all actions to be the play of senses and the sense objects or working of the qualities of nature and as such they do not attach themselves and keep aloof from action fruits which are the cause of delusion and bondage, vide *Gita* XIII—29.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २८ ॥

प्रकृतेः of nature, गुण-संमूढाः qualities-ignorant, सज्जन्ते are attached, गुण-कर्मसु in qualities-actions, तान् them, अकृत्स्न-विदः imperfect-knowers, मन्दान् deluded, कृत्स्न-विन् all-knower, न not, विचालयेत् should confuse.

29. The persons ignorant of nature's qualities are attached to the action of the qualities. The all-knowers should not confuse these deluded and imperfect knowers.

The persons not knowing the character of the qualities of nature regard themselves as the doers of action and are

thereby attached to the qualities of action (pleasure and pain). But the knowers of the nature's qualities as described in the last verse should teach the above mentioned ignorant and deluded persons not to be attached to the qualities of action but set personal example of unattachment so as to attain to liberation and Supreme Goal.

मयि सर्वाणि कर्माणि संन्यस्याद्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरैः ॥ ३० ॥

मयि in me, सर्वाणि all, कर्माणि actions, संन्यस्य having resigned, अद्यात्म-चेतसा with *Atma* character-thought, निराशी: without desire, निर्मम: without selfishness, भूत्वा having been, युध्यस्व fight, विगत-ज्वर: freed-of fever.

30. Having resigned all actions into me with the thought of *Atma* character, do thou fight without desire, without selfishness and without fear.

One should perform one's duty without egoism (attachment), desire and fear by resigning all action (fruits) to the Lord and regarding the *Atma* by character to be the Supreme Lord, nondoer and unattached, i.e. one should ever perform one's duty as an act of devotion to the Lord by realizing his supreme character and renouncing all attachments and desires.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये who, मे my, मतं creed, इदं this, नित्यं ever, अनुतिष्ठन्ति follow, मानवा: men, श्रद्धावन्त: faithful, अनसूयन्त: no fault-

finding, मुच्यन्ते are freed, ते they, अपि also, कर्मभिः from actions.

31. The men who ever follow this creed of mine full of faith and without fault finding they are also freed from actions.

The persons who follow the *Gita* teaching of performing actions without attachment (*Karma Yoga*) as taught in this chapter with faith and devotion in the Lord are freed from action bondage of birth and death and thus attain to liberation *i.e.*, performance of *Karma Yoga* with devotion in the Lord leads to Supreme Goal.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढास्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

ये who, तु but, एतत् this, अभ्यसूयन्तः fault finding, न not, अनुतिष्ठन्ति follow, मे my, मतं creed, सर्व-ज्ञान-विमूढान् all-knowledge-ignorant, तान् them, विद्धि know, नष्टान् ruined, अचेतसः deluded.

32. But who are the fault finding and follow not this creed of mine, know them as ignorant of all knowledge, deluded and ruined.

The persons who do not practise the teaching of *Karma Yoga* with devotion in the Lord, never attain to *Atma* knowledge but become deluded and degraded for ever.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं याति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

सदृशं according to, चेष्टते acts, स्वस्याः his own, प्रकृतेः of nature, ज्ञानवान् wise, अपि even, प्रकृतिं nature, यान्ति attain, भूतानि beings, निग्रहः restraint, किं what, करिष्यति shall do.

34. Even a wise man acts according to his nature. The beings follow nature and what shall restraint do ?

The wise by attaining to *Atma* bliss may have no need to perform action for any personal gain as mentioned in verse 17. But even the wise should perform action for the good of the world. Moreover the wise are also subject to nature and have to perform action through the force of nature and this they cannot avoid in any way. Cf. *Mahabharata* III—32—3:—

कर्म खल्विह कर्तव्यं जानताऽमित्रकर्शन ।

अकर्माणो हि जीवन्ति स्थावरा नेतरे जनाः ॥

O the destroyer of foes! The wise must perform action for without performing action none can live except the immoveable.

4. DESIRE AND SENSE CONTROL (34-43).

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

इन्द्रियस्य of sense, इन्द्रियस्य of sense, अर्थे in object, राग-द्वेषौ desire-disdain, व्यवस्थितौ dwelling, तयोः of them, न not, वशं control, आगच्छेत् attain, तौ they, हि for, अस्य his, परिपन्थिनौ enemies.

34. Desire and disdain dwell in the sense objects. Do not be under the control of these two for they are his enemies.

The sense objects of the five senses are called the abode or source of desire and disdain as the use of objects by the senses gives rise to pleasure and pain, one of which results in desire and the other in disdain. Thus the senses and their objects are the root cause of desire and disdain which constitute attachment and by overcoming the mind and intellect of man cause him delusion and bondage and therefore destroy him like an enemy.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

श्रेयान् better, स्वधर्मः own-duty, विगुणः without qualities, पर-धर्मात् than other-duty, स्वनुष्ठितात् than well performed, स्वधर्मे in own duty, निधनं death, श्रेयः good, परधर्मः other's duty, भयावहः frightful.

35. One's own duty without qualities is better than the well-performed duty of another. Death in one's own duty is good while other's duty is frightful.

Performance of one's own duty though unqualified is better than another's duty pleasant in performance. Even death in the former leads to bliss while the latter is harmful i.e., performance of one's duty without qualities in the form of desire and disdain is superior to the

performance of the duty of another full of enemy like desire and disdain. Even death in the former (action without attachments) leads to bliss and liberation while the latter (action with attachment) causes delusion and bondage. Cf. *Mahabharata* III—208—18:—

स्वकर्म त्यजतो ब्रह्मन्नधर्मं इह दृश्यते ।

स्वकर्मनिरतो यस्तु धर्मः स इति निश्चयः ॥

O *Brahman* ! discarding of one's duty is looked here as a sin and one who performs his duty is certainly virtuous.

N. B. This verse praises the performance of one's duty without attachment but it does not advocate the rigidity of caste and creed system.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ ३६ ॥

अथ and, केन by what, प्रयुक्तः controlled, अयं this, पापं sin, चरति commits, पुरुषः man, अनिच्छन् unwillingly, अपि even, वाष्ण्येय Krishna, बलात् from force, इव like, नियोजितः impelled.

36. Arjuna said—but controlled by whom does a man unwillingly commit this sin as if, O *Krishna* ! impelled by force.

Arjuna asks *Sri Krishna* to explain to him the causes by which a man is forced to commit sin by performing his action with desire and disdain or attachment

which forcibly leads him to delusion and bondage as no one likes to do an evil thing and suffer for it.

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

कामः desire, एषः this, क्रोधः anger, एषः this, रजः-गुण-समुद्भवः *Raja*-quality-born, महा-अशनः great-eater, महा-पाप्माः great-sinner, विद्भि know, एनं this, इह here, वैरिणं enemy.

37. The Lord said—This desire and this anger born of the *Rajas* quality is the great eater and great sinner and do thou know this here as the enemy.

Desire is the longing to enjoy some object and anger is the feeling caused when one's desire is not fulfilled or thwarted. This desire is caused by one's *Rajas* quality of nature (see *Gita* XIV—7 and 12). The desire is never satiated but the more it is fed the more it grows. It is the root cause of all sins which a man commits with its influence. This desire or its off shoot anger is the enemy of man as it causes him delusion, bondage and leads to his ruin. Says the *Mahabharata* III—2—35:—

तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता ।

अधर्मबहुला चैव घोरा पापानुबन्धिनी ॥

The desire is very sinful and causes restlessness. It binds one with impiety and sin.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

धूमेन by smoke, आव्रियते is covered, वह्निः fire, यथा as, आदर्शः mirror, मलेन by dust, च and, यथा as, उल्बेन by foetus, आवृतः covered, गर्भः embryo, तथा as, तेन by that, इदं this, आवृतं covered.

38. As fire is covered with smoke, mirror with dust and as embryo is covered with foetus so this is covered with that.

As mentioned in II—63, desire and anger by overcoming the mind and intellect cause delusion and ruin of man and he becomes blind to the *Atma* knowledge which is thus covered or concealed as fire by smoke, mirror by dust and foetus by membrane etc. i.e. desire and anger or attachment to pleasure and pain form a curtain shrouding the inner light of man.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

आवृतं covered, ज्ञानं knowledge, एतेन by this, ज्ञानिनः of wise, नित्य-वैरिणा by constant-enemy, काम-रूपेण by desire-form, कौन्तेय Arjuna, दुष्पूरेणा by unsatiable, अनलेन by fire, च and.

39. The knowledge of the wise is covered by this constant enemy and unsatiable fire in the form of desire, O Arjuna!

The desire ruins a man like an enemy by covering his *Atma* knowledge and causing him

delusion. The desire is insatiable and like fire it grows by indulgence. The wise should therefore check and destroy desire by self control of mind, body and senses. Cf. *Mahabharata* III—2—37 :—

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता तृष्णाम् ।

विनाशयति भूतानि अयोनिज इवानलः ॥

This thirst (desire) is without beginning and end and by entering the heart of beings it burns them like fuel.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

इन्द्रियाणि senses, मनः mind, बुद्धिः intellect, अद्य its, अधिष्ठानं abode, उच्यते is called, एतैः through these, विमोहयति deludes, एषः this, ज्ञानं knowledge, आवृत्य having covered, देहिनं embodied.

40. The senses, mind, and intellect are called its abode and covering the knowledge through these it deludes this embodied (person).

The desire causes delusion to man by affecting and overcoming his senses, mind and intellect which are thus called its resting places and it is the controlling or closing of these places that causes its destruction *i.e.* when the senses, mind and intellect are weak they are invaded and overcome by desire ; but when they are strong and controlled they don't allow it to affect or enter into them.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

तस्मात् therefore, त्वं thou, इन्द्रियाणि senses, आदौ first, नियम्य having restrained, भरत-ऋषभ Bharata-great, पाप्मानं sinful, प्रजहि discard, हि truly, एनं this, ज्ञान-विज्ञान-नाशनं knowledge-realization-destroyer.

41. Therefore Arjuna! having first restrained the senses do thou discard this sinner and the destroyer of knowledge and realization.

The desire causes destruction of knowledge and realization of the Lord and delusion to man and it is the root cause of all sin and evil. As the sense organs are the source and resting place of this desire as referred to in verses 34 and 40, therefore it is by control of the sense organs that the desire can be suppressed and destroyed. Cf. *Mahabharata* XII—177—25:—

काम जानामि ते मूलं संकल्पात्किल जायसे ।

न त्वां संकल्पयिष्यामि समूलो न भविष्यसि ॥

O desire! I know where lies thy root. Thou hast thy birth in the mental thoughts. I shall not think of thee and then thou shalt cease to exist together with thy root.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

इन्द्रियाणि senses, पराणि great, आहुः they say, इन्द्रियेभ्यः from senses, परं great, मनः mind, मनसः from mind, तु and,

परा great, बुद्धिः intellect, यः who, बुद्धेः from intellect, परतः great, तु and, सः he.

42. They say that the senses are great, the mind is greater than the senses, the intellect is greater than the mind and who is greater than the intellect is He.

The sense organs are very strong and overcome even a wise man. But the senses are subject to mind which is therefore stronger than the senses. The mind is ruled by the intellect which is therefore stronger than the mind. The intellect is a messenger of *Atma* (soul) who is therefore stronger than the intellect. Thus *Atma* is Supreme and Lord of all mental faculties and it is only through engagement in *Atma* contemplation that they can be controlled and suppressed. Cf. *Kathaballi* I—3—10:—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । ।

मनसश्च परा बुद्धिर्बुद्धेरात्मा महान् परः ॥

The sense objects are greater than sense organs, the mind is greater than sense objects, the intellect is greater than mind and the *Paramatma* (Supreme soul) is greater than intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

एवं thus, बुद्धेः from intellect, परं great, बुद्ध्वा having known, संस्तभ्य having restrained, आत्मानं self, आत्मना by

the *Atma*, जहि discard, शत्रु enemy, महाबाहो mighty armed, काम-रूपं desire-form, दुरासदं difficult to overcome.

43. Thus knowing the greater than the intellect and restraining the self by the *Atma*, O Arjuna! do thou discard the enemy in the form of desire and difficult to overcome.

As the *Atma* is the supreme of all, the attainment of his knowledge and contemplation leads to the control of self (senses, mind and intellect) and the control of the self causes the destruction of desire which is so difficult to overcome and which by causing delusion ruins a man like an enemy.

Thus ends Chapter III called the *Karma* (action) *Yoga*.

CHAPTER IV. KNOWLEDGE YOGA.

This chapter describes the attainment of *Atma* knowledge through *Karma Yoga* and deals with the following subjects:—

- (1) Origin of *Karma Yoga* 1—5;
- (2) Divine birth and action 6—14;
- (3) Action with inaction 15—23;
- (4) Sacrifice actions and their effect 24—32; and
- (5) Greatness of knowledge 33—42.

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्इक्ष्वाकवेऽब्रवीत् ॥ १ ॥

1. ORIGIN OF YOGA (1-5).

इमं this, विवस्वते for sun, योगं *yoga*, प्रोक्तवान् declared,
अहं अव्ययं imperishable, विवस्वान् Sun, मनवे for Manu,
प्राह told, मनु: Manu, इक्ष्वाकवे for Ikshwaku, अब्रवीत् said.

The Lord said—I declared this imperishable
Yoga to *Vivaswan*, *Vivaswan* told it to *Manu*
and *Manu* said it to *Ikshwaku*.

The *Karma Yoga* is of very old origin and has been
revealed through the *Vedas* and *Shastras* by the ancient

sages *Vivaswan* etc. as communicated to them by the Lord himself and thus spread in the world.

Vivaswan—The *Sun* and the god of day ;

Manu—Son of *Vivaswan* and progenitor of the present race of mankind ;

Ikshwaku—Son of *Manu* and the first king of *Ayodhya* of the Solar line.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेहे महता योगो नष्टः परन्तप ॥ २ ॥

एवं thus, परम्परा-प्राप्तं succession-passed, इमं this, राज-ऋषयः royal-sages, विदुः know, सः that, कालेन thorough time, इह here, महता by long, योगः *Yoga*, नष्टः lost, परन्तप Arjuna.

2. Thus passing in succession, the royal sages knew it, but O Arjuna! this *Yoga* has been lost here owing to long time.

As mentioned in the last verse the *Karma Yoga* as communicated by the Lord to the ancient sages spread amongst the wise men of the world, but later on owing to lapse of long time the people forgot its original and real meaning and began to interpret it wrongly and differently.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

अक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

सः that, एव verily, अयं this, मया by me, ते for thee, अद्य to-day, योगः *Yoga*, प्रोक्तः declared, पुरातनः ancient,

भक्तः devotee, अति thou art, मे my, सखा comrade, च and, इति thus, रहस्यं secret, हि for, एतत् this, उत्तमं supreme.

3. That very ancient *Yoga* has been declared to-day by me to thee, for thou art my devotee and comrade and it is the supreme secret.

The *Karma Yoga*, which was revealed to the ancient sages and whose real meaning had been lost by lapse of time, is again declared through the *Gita* teaching for the benefit of Arjuna like devotees, for it is a most supreme secret and is communicated only to worthy persons. Cf. *Koorma* II—2—3:—

गुह्यतमं गुह्यतमं साक्षाद्गोपनीयं प्रवक्ष्यामि ।

वक्ष्ये भक्तिमतामयं युष्माकं ब्रह्मवादिनाम् ॥

This is most secret and should be kept confidential with great care. I tell it to thee because thou art my devotee and knower of *Brahma*.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयाम् त्वमादौ प्रोक्तवानिति ॥ ४ ॥

अपरं later, भवतः your, जन्म birth, परं prior, जन्म birth, विवस्वतः of Vivaswan, कथं how, एतत् this, विजानीयां may know, त्वं thou, आदौ in beginning, प्रोक्तवान् declared, इति thus.

4. Arjuna said—Later was thy birth and prior the birth of *Vivaswan*. How may I know that thou declared it in the beginning?

The object of this verse is not to indicate the scepticism of Arjuna about the divinity of Lord Krishna, but to indicate Arjuna's desire to know the doctrine of the migration of souls and the aim and object of incarnation of the Lord.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

बहूनि many, मे my, व्यतीतानि passed, जन्मानि births, तव thy, च and, अर्जुन Arjuna, तानि them, अहं I, वेद I know, सर्वाणि all, न not, त्वं thou, वेत्थ knowest, परन्तप burner of foes.

5. The Lord said:—Arjuna! many births of mine and thine have passed. I know them all, but, O Burner of foes! thou knowest them not.

The Supreme *Atma* as the embodied soul undergoes many births and deaths. The one is all knower and omniscient but the other becomes deluded through attachment. The *Mahatmas* (sages) being unattached are undeluded and knowers (wise) but the deluded people know not the supreme character of their self.

2. DIVINE BIRTH AND ACTION (6-14).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

अजः unborn, अपि though, सन् being, सन्नव्यया-आत्मा imperishable-soul, भूतानां of creatures, ईश्वरः lord, अपि also,

सन् being, प्रकृति nature, स्वां own, अधिष्ठाय having dwelt, संभवामि I am born, आत्म-मायया by self-illusion.

6. Though birthless, imperishable soul and the Lord of beings, I am born by dwelling in my own nature through self-illusion.

The Lord is unborn, eternal, master and the highest of all, but still by union with nature, he assumes a body and is born as an embodied being by self delusion for good of the world. This is called the embodiment or incarnation of the Supreme Soul. Cf. *Adhbhuta* XI—24:—

नित्यः सर्वत्रगो ह्यात्मा कूटस्थो दोषवर्जितः ।

एकः स भिद्यते शक्त्या मायया न स्वभावतः ॥

The *Atma* is eternal, all pervading and faultless. He is one but through the powerful *Maya* becomes many though not from his character.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽत्मानं सृजाम्यहम् ॥ ७ ॥

यदा when, यदा when, हि for, धर्मस्य of virtue, ग्लानिः decay, भवति becomes, भारत Bharata, अभ्युत्थानं increase, अधर्मस्य of vice, तदा then, आत्मानं self, सृजामि I create, अहं I.

7. Whenever there is a decline of virtue and increase of vice, then O Arjuna! I create myself.

Whenever there is a fall of virtue and growth of vice there is an incarnation of the Lord or birth of *Mahatmas* (great persons) for protection and good of the world *i.e.*, whenever there is great sin and suffering of the people anywhere in the world, great souls are born for their help and relief, says *Mahabharata* III—189—28:—

दैत्या हिंसानुरक्ताश्च अवध्याः सुरसत्तमैः ।

राक्षसाश्चापि लोकेऽस्मिन्यदोत्पस्यन्ति दारुणाः ॥ २८ ॥

तदाऽहं संप्रसूयामि गृहेषु शुभकर्मणाम् ।

प्रविष्टो मानुषं देहं सर्वं प्रशमयाम्यहम् ॥ २९ ॥

When fearful and cruel devils and demons are born on this earth and who can not be put down by even the chief gods, then I take birth in the family of sages and having assumed a human body establish peace there.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

परित्राणाय for protection, साधूनां of sages, विनाशाय for, destruction, च and, दुष्कृतां of evil doers, धर्मसंस्थापन-अर्थाय for virtue-establishment sake, संभवामि I am born, युगे in age, युगे in age.

8. For protection of the sages, destruction of evil doers, and establishment of virtue, I am born from age to age.

This verse explains the aim and object of incarnation of the Lord and great persons (*Mahatmas*) *viz.*, protection of the poor and sufferers, destruction of the

wicked and guilty and restoration of law and order in the world whenever necessary.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ६ ॥

जन्म birth, कर्म action, च and, मे my, दिव्यं divine, एवं thus, यः who, वेत्ति knows, तत्त्वतः truly, त्यक्त्वा having left, देहं body, पुनः-जन्म re-birth, न not, एति goes, मां me, एति comes, सः he, अर्जुन Arjuna.

9. Who thus truly knows my divine birth and action, he on leaving the body comes to me, and O Arjuna! goes not to rebirth.

A man who understands the cause and object of incarnation and the birth and doings of great persons attains to knowledge of the Lord and he is thus liberated from the bondage of rebirth for ever i.e. constant thinking of the birth and deeds of the great sages (*Mahatmas*) leads to knowledge and liberation.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

वीत-राग-भय-क्रोधाः freed from-desire-fear-anger, मन्-मयाः me-absorbed, मां me, उपाश्रिताः refuged, बहवः many, ज्ञान-तपसा by knowledge-austerity, पूताः purified, मत्-भावं my-state, आगताः attained.

10. Freed from desires, fears and anger, absorbed in me, refuged in me, and purified by knowledge austerity, many have attained to my state.

This verse shows the means by which one can acquire knowledge and attain to the Lord, viz (1) renouncing of all desires, fears and anger, (2) merging of one-self in the Lord by deep contemplation ; (3) seeking refuge in the Lord by devotion and faith, (4) and ever exerting for attainment of knowledge i.e., engaging in knowledge path (renunciation) contemplation path, Devotion path and Action path.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

ये who, यथा as, मां me, प्रपद्यन्ते worship, तान् thee, तथा so, एव verily, भजामि worship, अहं I, मम my, वर्त्म path, अनुवर्तन्ते follow, मनुष्याः men, पार्थ Arjuna, सर्वशः everywhere.

11. Who worship me as, so I worship them, Arjuna ! men follow my path everywhere.

All persons worship the Lord either directly or indirectly through other gods who are of his form and thus the Lord is the receiver of all worship and rewarder of its fruits, and as the people worship him so he rewards them i.e., fruits of all actions accrue according to the nature and quality of those actions or one reaps as he sows. Cf. *Mahabharata* XIV—17—35:—

ततः शुभाशुभं कृत्वा लभन्ते सर्वदेहिनः ।

इहैवोच्चावचान् भोगान् प्राप्नुवन्ति स्वकर्मभिः ॥

All embodied beings performing good and bad

actions attain to them (fruits) and even here enjoy their great and small pleasures.

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

कांक्षन्तः desirers, कर्मणां of actions, सिद्धिं success, यजन्ते worship, इह here, देवताः gods, क्षिप्रं soon, हि verily, मानुषे in human, लोके in world, सिद्धिः success, भवति becomes, कर्मजा action-born.

12. The desirers of action success, worship the gods here and verily there is success soon born of actions in the human world.

Persons attached to action fruits (pleasure and pain) in this world worship other gods for attainment of their desires and such persons soon attain to their desires in this world, as the world being composed and bound by actions, the worshippers of gods with attachment are quickly led to their action fruits in the form of pleasure and bondage, while the worshipers of the Lord without attachment attain to liberation and supreme bliss. See *Gita* VII-23.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

चातुःवर्ण्यं four-castes, मया by me, सृष्टं created, गुण-कर्म-विभागशः from quality-action-division, तस्य its, कर्तारं doer, अपि also, मां me, विद्ध्य know, अकर्तारं non-doer, अव्ययं imperishable.

13. The four castes have been created by

the division of qualities of actions and know me their creator also as the nondoer and imperishable.

The four castes are divided according to the quality of their actions (as *Sattwa*, *Raja* and *Tama*) and therefore depend on action and not on birth. The Lord being beyond the qualities and unattached is therefore not the doer of actions or enjoyer of their fruits but free and imperishable as explained in the next verse. Cf. *Bhagawata* XI—17—13 :—

विप्रक्षत्रियविट्शूद्रा मुखबाहुरुपादजाः ।
वैराजात्पुरुषाज्जाता य आत्माचारलक्षणाः ॥

From the mouth, arms, thigh and feet of one universal form have sprung the *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shudras*. They have become of separate castes according to the qualities of their actions.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

न not, मां me, कर्माणि actions, लिम्पन्ति taint, न not, मे for me, कर्म-फले in action-fruit, स्पृहा desire, इति thus, मां me, यः who, अभिजानाति knows, कर्मभिः by actions, न not, सः he, बध्यते is bound.

14. Actions taint me not and I have no desire for action fruits. He who knows me thus is not bound by actions.

The *Atma* having no desire for action fruits is not

bound by action and ever remains free and imperishable.

A person understanding this character of *Atma* (soul) performs all actions without attachment to action fruit and is liberated from all bondage, Cf. *Bhagawata* IV—11—25:—

स एव विश्वं सृजति स एवावति हंति च ।

अथापि ह्यनहंकाराच्चाज्यते गुणकर्मभिः ॥

He is the creator, supporter and destroyer of all the world but he is not tainted by qualities of actions on account of having no egoism.

3. ACTION WITH INACTION. (15-23),

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

एवं thus, ज्ञात्वा having known, कृतं performed, कर्म action, पूर्वैः by ancient, अपि also, मुमुक्षुभिः by liberation seekers, कुरु perform, कर्म action, एव verily, तस्मात् therefore, त्वं thou, पूर्वैः by ancient, पूर्वतरं before, कृतं performed.

15. Knowing thus the action was also performed by the ancient liberation seekers. Therefore do thou also perform action as performed before by the ancients.

The ancient sages knew that the *Atma* (self) has no attachment for action and its fruits, and hence they performed action without attachment and thus attained to liberation and Supreme Goal. Therefore the other people should also perform action without attachment and thereby attain to liberation and bliss.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

किं what, कर्म action, किं what, अकर्म inaction, इति thus, कवयः wise, अपि even, अत्र in that, मोहिताः deluded, तत् that, ते for thee, कर्म action, प्रवक्ष्यामि I shall tell, यत् which, ज्ञात्वा having known, मोक्ष्यसे shall be liberated, अशुभात् from evil.

16. What is action and what is inaction in that even the wise are deluded. I shall tell thee that action by knowing which thou shalt be liberated from evil.

It is very difficult to understand the true aim and object of action and inaction and this is a matter of controversy even amongst the wise. Some regard all actions as evil and recommend their renunciation, some excepting the sacrifice denounce all other actions and some advise the performance of prescribed actions while some favour only the renunciation of action fruits (pleasure and pain). The *Gita* therefore teaches the performance of actions with renunciation of attachment (*Karma Yoga*) which leads to attainment of knowledge and liberation and by which action and inaction become the same.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मणः of action, हि for, अपि also, बोद्धव्यं knowable, बोद्धव्यं knowable, च and, विकर्मणः of evil action, अकर्मणः

of inaction, च and, बोद्धव्यं knowable, गहना deep, कर्मणः of action, गतिः course.

17. Action should be known, evil action should be known and also inaction should be known. Deep is the course of action.

Action is the use of sense objects by the sense organs and it thus comprises all the bodily and worldly work. Inaction is the stoppage, cessation or destruction of action. Evil action is all prohibited and wrong action that causes some harm and disapproval. All actions should be investigated and known by man for his good both in this world and the other one. The course of action (fate) is called deep and difficult as it cannot be avoided, but has to be followed by all forcibly whether one likes it or not.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

कर्मणि in action, अकर्म inaction, यः who, पश्येत् may see, अकर्मणि in inaction, च and, कर्म action, यः who, सः he, बुद्धिमान् wise, मनुष्येषु in men, सः he, युक्तः steady, कृत्स्न-कर्म-कृत् all-action-doer.

18. Who sees inaction in action and action in inaction, he is wise amongst men and the steady performer of all actions.

A person who performs action with his body and regards himself as non-doer and who while doing nothing

himself regards the body as the doer of action *i.e.* a person who has no attachment with action and whose actions are performed naturally by the body is both a knower (*Gyanee*) and also a performer of action without attachment (*Karma Yogee*) as described in *Gita* VI—I. The next five verses also depict the character of a similar *Yogee*.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

यस्य whose, सर्वे all, समारम्भाः undertakings, काम-संकल्प-वर्जिताः desire-mentality-freed, ज्ञान-अग्नि-दग्ध-कर्माणं of knowledge-fire-burnt-actions, तं him, आहुः they call, पण्डितं wise, बुधाः learned.

19. Whose all undertakings are freed from the mental desires and whose actions are burnt by the fire of knowledge, he is called wise by the learned.

A person who performs his actions without mental desires or attachments, has his actions burnt or destroyed and he thereby attains to knowledge. This is *Karma Yoga* by renunciation of desires, and it leads to knowledge and liberation. Cf. *Yoga Vashishta* II—2—5:—

वासनातानवं राम मोक्ष इत्युच्यते बुधः ।

पदार्थवासनादाह्वं बन्ध इत्यभिधीयते ॥

O Rama! the wise call the freedom from desires liberation and the attachment to desires is called bondage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥

त्यक्त्वा having renounced, कर्म-फल-आसङ्गं action-fruit-attachment, नित्य-तृप्तः ever-contented, निराश्रयः without desires, कर्मणि in action, अभिप्रवृत्तः performing, अपि even, न not, एव verily, किञ्चित् any, करोति does, सः he.

20. Having renounced attachments to the action fruits and ever content and without desires, though performing action, he does nothing.

A person performing actions without any attachment to action fruits (pleasure and pain) becomes calm, steady and indifferent and thereby attains to freedom from action bondage and supreme bliss. This is *Karma Yoga* by renunciation of action fruits and it leads to liberation.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

निराशीः without desire, यत-चित्त-आत्मा of controlled-mind-person, त्यक्त-सर्व-परिग्रहः renounced-all-collections, शरीरं body, केवलं only, कर्म action, कुर्वन् performing, न not, नाप्नोति incurs, किल्बिषम् sin.

21. A person of controlled mind without desires, renouncing all collections, by performing only bodily actions incurs no sin.

A person who by controlling his mind renounces all desires for worldly objects and performs all actions

without attachment is freed from all sins, pain and bondage. This is *Karm Yoga* with control of mind and it leads to freedom from sin and bondage of the world.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबद्धयते ॥ २२ ॥

यदृच्छा-लाभ-संतुष्टः unsolicited-gain-satisfied, द्वन्द्वा-भतीतः pair of opposite-crosser, विमत्सरः without envy, समः equal, सिद्धौ in success, असिद्धौ in failure, च and, कृत्वा having acted, अपि even, न not, निबद्धयते is bound.

22. One satisfied with unsolicited gain, crosser of the pair of opposites, without envy, equal in success and failure, though acting is not bound.

A person having no desires and attachments for pleasure and pain and steady and equal in success and failure, is ever contented and satisfied and is liberated from action bondage. This is *Karma Yoga* with renunciation of pair of opposites and steadiness of mind and, it also leads to liberation Cf. *Mahābhārata* XIV—19—5:—

न कस्यचित् स्पृहयते न च जानाति कञ्चनम् ।

निर्द्वन्द्वो वीतरागात्मा सर्वथा मुक्त एव सः ॥

Who wants nothing, knows nothing, renounces all pairs of opposites, and is without attachment, he attains to liberation.

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविर्तीयते ॥ २३ ॥

गन-सगस्य of freed-attachment, मुक्तस्य of liberated, ज्ञान-अवस्थित-चेतसः of knowledge-attained-mind, यज्ञाय for sacrifice, आचरतः of engaged, कर्म action, समग्रं all, प्रविलीयते is destroyed.

23. Of one engaged in sacrifice and whose mind has attained to knowledge and freed from attachments and desires, all actions are destroyed.

A person who performs his sacrifice action by renouncing all attachments and desires for sensual objects attains to knowledge and is freed from bondage of rebirth by destruction of all action fruits. This is *Karma Yoga* with renunciation of attachment and leads to knowledge and liberation.

4. SACRIFICE ACTION. (24-32).

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

ब्रह्म-अर्पणं *Brahma*-offering, ब्रह्म-हविः *Brahma*-oblation, ब्रह्म-अग्नौ in *Brahma*-fire, ब्रह्मणा by *Brahma*, हुतं sacrificed, ब्रह्म *Brahma*, एव alone, तेन by him, गन्तव्यं obtainable, ब्रह्म-कर्म-समाधिना by *Brahma*-action-contemplator.

24. Whose offering is *Brahma*, oblation is *Brahma*, sacrifice is *Brahma*, in the fire of *Brahma*, such contemplator of *Brahma* in all actions attains to the *Brahma* alone.

Some persons regarding *Brahma* as all pervading and all in all perform their actions by seeing the *Brahma* in all actions. They are the performers of *Brahma* sacrifice and attain to *Brahma* i.e. the performers of *Brahma* actions for *Brahma* attain to *Brahma*. This is (1) *Brahma* devotion sacrifice.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

दैवं God, एव alone, अपरे some, यज्ञं sacrifice, योगिन *Yogees*, पर्युपासते offer, ब्रह्म-अग्नौ in *Brahma*-fire, अपरे some, यज्ञं sacrifice, यज्ञेन by sacrifice, एव verily, उपजुहति offer sacrifice.

25. Some *Yogees* offer the sacrifice to the God and some offer the sacrifice to the sacrifice by the sacrifice in the fire of *Brahma*.

Some *Yogees* perform sacrifice for worship of the Lord as god and some perform sacrifice to sacrifice (*Atma*) by the sacrifice (person) for attainment of *Brahma* i.e. some *Yogees* offer sacrifice to the gods while others perform the *Atma* or person sacrifice for attainment of *Brahma*. This is (2) God and *Atma* sacrifice.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादिन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥

आत्र-आदीन् ear-etc., इन्द्रियाणि senses, अन्ये other, संयम-अग्निषु in restraint-fire, जुहति sacrifices, शब्द-आदीन् sound-etc., विषयान् objects, अन्ये other, इन्द्रिय-अग्निषु in sense-fire, जुहति sacrifices.

26. Some sacrifice the ear etc. senses in the fire of sense restraint, and some sacrifice the sense object of sound etc., in the fire of the senses.

Some *Yogees* perform the sacrifice of sense organs by restraining the senses from sense objects while others perform the sacrifice of sense objects by using the sense objects without enjoyment by the restrained senses *i. e.* some *yogees* strive for control of sense organs and some for use of sense objects without attachment. This is (3) sense organs and sense objects sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

सर्वाणि all, इन्द्रिय-कर्माणि sense-actions, प्राण-कर्माणि life actions, च and, अपरे other, आत्म-संयम-योग-अग्नौ in self-restraint-*Yoga*—fire, जुहति sacrifices, ज्ञान-दीपिते in knowledge-kindled.

27. Some sacrifice all the actions of the senses and life actions in the knowledge kindled fire of self restraint *Yoga*.

Some *Yogees* perform the sacrifice of all bodily and life breath actions by completely subduing and suppressing the mind through *Yoga* practice *i.e.* some *Yogees* engage in *Patanjali Yoga* sacrifice for completely suppressing the mind by suspension of all bodily functions and even the life breath activity. This is (4) *Patanjali Yoga* sacrifice.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

द्रव्य-यज्ञाः wealth-sacrificers, तप-यज्ञाः austerity-sacrificers, योग-यज्ञाः yoga-sacrificers, तथा and, अपरे others, स्वाध्याय-ज्ञान-यज्ञाः sacred study-knowledge-sacrificers, च and, यतयः *Yogees*, संशित-व्रताः of rigid worship.

28. Some are the wealth sacrificers, austerity sacrificers, *Yoga* sacrificers and some *Yogees* of rigid worship are the sacred study and knowledge sacrificers.

Some *Yogees* by making gifts perform wealth sacrifice, some by engaging in austerities perform austerity sacrifice, some by engaging in contemplation perform *Yoga* sacrifice and some by study of the *Vedas* and *Shastras* and striving for knowledge perform the knowledge sacrifice (which is called rigid as it is hard to acquire knowledge). This sacrifice of wealth etc is (5) the *Dharma Karma* or good action sacrifice.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः २९ ॥

अपाने in incoming breath, जुह्वति sacrifices, प्राणं out going breath, प्राणे in Prana, अपानं *Apana*, तथा and, अपरे same, प्राण-अपान *Prana-apana*, गति course, रुद्ध्वा having restrained, प्राणायाम *Pranayama*, परायणः devotees.

29. Some sacrifice *Prana* (outgoing breath) into *Apana* (incoming breath) and some sacrifice

Apana into *Prana* and some are the devotees of *Pranayama* (sacrifice) by restraining the course of *Prana* and *Apana*.

Some *Yogees* perform *Porak Pranayama* by drawing the breath in, some perform *Rechak* by drawing the breath out, while some perform *Kumbhak* by stopping both inner and outer breaths. *Pranayama* is a system of regulating breath by which the mind is controlled and calmed for success of *Yoga* practice. This is (6) *Pranayama* sacrifice. Cf, *Bhagawata* III—28—10:—

मनोऽचिरात् स्याद्विशुद्धं जितश्वासस्य योगिनः ।

वायवग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥

As gold is purified by heating it in glowing fire so by the performance of *Pranayama* the mind of the *Yogee* is freed from the impurities.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

अपरे some, नियत-अहाराः of regulated-food, प्राणान् *Prana*, प्राणेषु in *Prana*, जुह्वति sacrifices, सर्वे all, अपि also, एते these, यज्ञ-विदः sacrifice-knowers, यज्ञ-क्षपित-कल्मषाः of sacrifice-destroyed-sins.

30. Some *Yogees* of regulated food sacrifice *Prana* into *Prana*. All these are the knowers of Sacrifice and destroyers of sins by sacrifice.

Some *Yogees* also perform *Prana* into *prana* sacrifice by stopping and restraining the *Prana* breaths one by one.

The regulated food by weakening the senses facilitates the practice of *Pranayama* and thereby brings about the control of mind. The persons who know the significance of all the above mentioned six sacrifices and perform them as such are freed from sins or bondage and attain to supreme bliss.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्मसनातनम् ।

नायं लाकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

यज्ञ-शिष्ट-अमृत-भुजः sacrifice-remains-nectar-eaters, यान्ति attain, ब्रह्म *Brahma*, सनातनं eternal, न not, अयं this, लोकः world, अस्ति is, अयज्ञस्य of nonsacrificer, कुतः where, अन्यः other, कुरुसत्तम *Kuru-Supreme*.

31. The enjoyers of the nectar like remains of sacrifice attain to the eternal *Brahma*. This world is not, O Arjuna ! for the non-sacrificer, how the other ?

The performers of the sacrifice attain to Supreme Goal or *Brahma* but the persons who perform no sacrifice attain to no success either in this world or in the other.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान् विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

एवं thus, बहु-विधाः many-kinds, यज्ञाः sacrifices, वितताः spread, ब्राह्मणः of *Brahman*, मुखे in, mouth, कर्म-जान् action-born, विद्धि know, तान् them, सर्वान् all, एवं thus, ज्ञात्वा having known, विमोक्ष्यसे shalt be liberated.

32. Thus many kinds of sacrifices are spread

in the mouth of the *Brahma* and know them all as born of action and thus knowing thou shalt be liberated.

Many kinds of sacrifices like the above mentioned ones (24—30) are scattered about in the *Vedas* the mouth piece or word of *Brahma*, and all these sacrifices are actions for the maintenance and good of the world (*Karma Yoga*) and a person who performs them as such attains to knowledge and liberation.

5. GREATNESS OF KNOWLEDGE (33-42).

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

श्रेयान् superior, द्रव्यमयान from wealthful, यज्ञात् from sacrifice, ज्ञान-यज्ञः knowledge-sacrifice, परन्तप burner of foes, सर्वं all, कर्म action, अखिलं completely, पार्थ Arjuna, ज्ञाने in knowledge, परिसमाप्यते ends.

33. The knowledge sacrifice is superior to the sacrifice full of wealth, O Arjuna the burner of foes! all actions end completely in knowledge.

The knowledge sacrifice (exertion with means for attainment of knowledge) is better than sacrifice for obtaining wealth etc. (action with attachment for fruits) for on attainment of knowledge all actions—the cause of birth and death and the world—are destroyed and one obtains liberation. Cf. *Bhagawata* I—2—21:—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥

On the sight of *Atma* vision of the Lord, the knots of this man's heart are cut, doubts dissolved and actions destroyed.

तद्विद्धिप्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

तत that, विद्धि learn, प्रणिपातेन by prostration, परिप्रश्नेन by question, सेवया by service, उपदेक्ष्यन्ति shall teach, ते for thee, ज्ञानं knowledge, ज्ञानिनः wise, तत्त्व-दर्शिनः truth seers.

34. Learn this by prostration, question and service. The wise seers of the truth would teach thee the knowledge.

When a learned and competent teacher is pleased with devotion, service and interrogation of his disciple, then he teaches him the knowledge of the Supreme Lord *i.e.* there can be no knowledge without some devotion, exertion and search for the truth. Cf. *Mahabharata* III—1—25:—

मोहजालस्य योनिर्हि मूढैरेव समागमः ।

अहन्यहनि धर्मस्य योनिः साधुसमागमः ॥

Association with fools daily causes delusion, while the society of sages produces righteousness.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पांडव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

यत् which, ज्ञात्वा having known, न not, पुनः again, मोहं delusion, एवं thus, यास्यसि shalt attain, पांडव Arjuna, येन by which, भूतानि beings, अशेषेण completely, द्रक्ष्यसि shalt see, आत्मनि in self, अथ and, मयि in me.

35. Arjuna ! knowing which thou shalt not thus attain to delusion again and by which thou shalt see the beings completely in thyself and also in me.

The attainment of knowledge leads to the destruction of all delusion and realization of the Lord as all pervading and supporting and the inner soul of all beings and all beings as the reflection and manifestation of the same Lord, vide *Gita* VI—29.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः

सर्वं ज्ञानप्लवेनैव वृजितं सन्तरिष्यसि ॥ ३६ ॥

अपि even, चेत् if, असि thou art, पापेभ्यः from sinners, सर्वेभ्यः from all, पापकृत्तमः greatest sinner, सर्वं all, ज्ञान-प्लवेन by knowledge-boat, एव verily, वृजितं sin, सन्तरिष्यसि shalt cross beyond.

36. Even if thou art the greatest sinner of all the sinners, thou shalt verily cross beyond all the sins with the knowledge boat.

Even a great sinner by acquiring knowledge is freed from all sins or delusion and bondage and thus attains to liberation and Supreme Goal. See *Gita* IX—30 and also Cf. *Mahabharata* III—216—14 :—

यस्तु शूद्रो दमे सत्ये धर्मे च सततोस्थितः ।

तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेद् द्विजः ॥

A *Shudra* (low caste) adorned with self control truthfulness and virtue is regarded by me as a *Brahman* for one becomes a *Brahman* by conduct only.

यथैघ्रांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

यथा as, एघ्रांसि timber, समिद्धः burning, अग्निः fire, भस्मसान् ashes like, कुरुते makes, अर्जुन Arjuna, ज्ञान-अग्निः knowledge-fire, सर्व-कर्माणि all-actions, भस्मसात् ashes like, कुरुते makes, तथा so.

37. As the burning fire makes timber like ashes, so Arjuna! the fire of knowledge makes all actions like ashes.

On the attainment of knowledge, all actions (constituting future birth and death) are destroyed completely as the fuel by the fire and then the person is liberated from all the bondage of rebirth and death for ever. Cf. *Chandogya* V—24—3:—

तद्यथेषोकातूलमग्नौ प्रोतं प्रदूयेतैवं हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥

As an ear of grass is burnt to ashes by fire so are destroyed the sins of him who performs sacrifice by knowing him.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

न not, हि truly, ज्ञानेन by knowledge, सदृशं like, पवित्रं purifier, इह here, विद्यते is, तद् that, स्वयं own, योग-संनिद्धः Yoga-successful, कालेन by time, आत्मनि in self, विन्दति finds.

38. There is truly no purifier here like knowledge and the one successful in *Yoga* finds it in himself in time.

Gyana (knowledge) is the attainment and realization of the *Atma* character and this knowledge leads to the destruction of the impurities of the heart, delusion, sins and bondage etc. It (knowledge) is attained as soon as there is *Yoga* success which is achieved when the mind is freed from all attachments and desires and is firmly fixed in *Atma* contemplation, vide *Gita* VI—18.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

श्रद्धावान् faithful, लभते finds, ज्ञानं knowledge, तत्-परः that-supreme holder, संयत-इन्द्रियः restrained-senses, ज्ञानं knowledge, लब्ध्वा having obtained, परां Supreme, शान्तिं peace, अचिरेण without delay, अधिगच्छति attains.

39. The faithful (person) holding him supreme and restraining the senses attains to knowledge and on obtaining knowledge, he attains to supreme peace without delay.

A person who is faithful and devoted to the Lord and controller of his senses acquires knowledge and thereby he soon obtains supreme peace as the attain-

ment of knowledge leads to the destruction of all attachments and desires that distract the mind.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नार्यं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

अज्ञः deluded, च and, अश्रद्धानः unfaithful, च and, संशय-आत्मा suspicious-person, विनश्यति is destroyed, न not, अयं this, लोकः world, अस्ति is, न not, परः other, न not, सुखं happiness, संशयात्मनः of suspicious person.

40. The deluded, the faithless and the suspicious person is destroyed. There is not this world nor the other nor happiness for the suspicious person.

Delusion (ignorance of the Lord), faithlessness (disbelief in the Lord), suspicion (scepticism about the Lord's existence) lead to destruction and ruin of man. Of all these evils suspicion is the worst as it bars both worldly and heavenly success and all kinds of happiness.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

योग-संन्यस्त-कर्माणं *Yoga*-renouncer-of actions, ज्ञान-संछिन्न-संशयं knowledge-destroyer-of suspicion, आत्म-वन्तं self-controller, न not, कर्माणि actions, निबध्नन्ति bind, धनंजय Arjuna.

41. Actions bind not, O Arjuna ! the renouncer of actions by *Yoga*, the destroyer of suspicion by knowledge and the controller of the self.

A person of controlled mind becomes equal and steady to all pleasure and pain and such a person performs his actions by renouncing of attachments to action-fruits, and one performing actions without attachment as *Karma Yoga* attains to knowledge and is freed from all suspicions and delusion i.e. the control of mind, performance of actions without attachment and destruction of suspicions by attainment of knowledge lead to liberation from bondage in the form of pleasure and pain, desires, suspicion and delusion etc.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

तस्मात् therefore, अज्ञान-संभूतं delusion-born, हृत्-स्थं heart-dwelling, ज्ञान-असिना by knowledge-sword, आत्मनः of *Atma*, छित्त्वा having cut, एनं this, संशयं suspicion, योगं *Yoga*, अतिष्ठ engage, उत्तिष्ठ arise, भारत Arjuna.

42. Therefore having cut with the sword of *Atma* knowledge, this suspicion born of delusion and dwelling in the heart, Arjuna ! arise and engage in *Yoga*.

Delusion is the root cause of suspicion and other impurities of the heart and it should be destroyed as an enemy by attainment of *Atma* knowledge. This knowledge is acquired by performing *Yoga* (action without attachment) i.e. it is the performance of *Karma Yoga* that leads to attainment of *Atma* knowledge and destruction of all delusion and impurities of the heart.

Thus ends chapter IV called the Knowledge *Yoga*.

CHAPTER V.

RENUNCIATION *YOGA*.

This chapter describes the renunciation of attachment to action-fruits and deals with the following subjects :—

(1) Comparison of *Yoga* and *Sanyasa* 1—6;

(2) Character and result of *Yoga* 7—12;

(3) *Atma* character and bliss 13—17;

(4) Equality and steadiness of mind 18—20;

(5) External and internal happiness 21—26;

(6) Ways and means of liberation 27—29.

1. COMPARISON OF *YOGA* AND *SANKHYA* (1—6).

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

वच्छेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

संन्यासं renunciation, कर्मणां of actions, कृष्ण Krishna, पुनः again, योगं *Yoga*, च and, शंससि praisest, यत् which, श्रेयः superior, एतयोः of these, एकं one, तत् that, मे for me, ब्रूहि tell, सुनिश्चितं certain. :

1. Arjuna said:—Krishna! thou praisest renunciation of action and again *Yoga*. Tell me the one certain that is superior of these two.

The last Chapter (IV) dealt with the greatness of knowledge to be attained from the *Karma Yoga* and thereby referred to both Action and Knowledge paths. This confused Arjuna again as at the beginning of Chapter III and he therefore puts the old question and makes the same request of teaching him one definite course for attaining the Supreme Goal. See *Gita* III—1 and 2.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकराबुभौ ।

तयोस्तु कर्मसंन्यात्कर्मयोगो विशिष्यते ॥ २ ॥

संन्यासः renunciation, कर्म-योगः action-*Yoga*, च and, निःश्रेयस-करौ good-doers, उभौ both, तयोः of the two, तु but, कर्म-संन्यासात् from action-renunciation, कर्म-योगः action-*Yoga*, विशिष्यते is great.

2. Krishna said:—*Sanyasa* (renunciation) and *Karma Yoga* are both good-doers but of these two the *Karma Yoga* is better than renunciation of action.

Sanyasa (renunciation) and *Karma Yoga* (action without attachment) both lead to bliss and liberation, but *Karma Yoga* is better than the renunciation of action as declared in Chapter III, for no one can give up all actions and the renunciation of actions is also against the maintenance of the world.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।

निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

ज्ञेयः knowable, सः he, नित्य-संन्यासी constant-renouncer, यः who, न not, द्वेष्टि hates, न not, कांक्षति desires, निर्द्वन्द्वः without pair of opposites, हि for, महाबाहो mighty armed, सुखं easily, बन्धात् from bondage, प्रमुच्यते is liberated.

3. He should be known as constant renouncer who neither desires nor hates, for O! mighty armed Arjuna! one without the pairs of opposites is soon liberated from bondage.

The renunciation is the discarding of all attachments as desires and disdains for pleasures and pain etc., and such renunciation ever leads to liberation from action bondage *i.e.* the renunciation referred to in the preceding verse is the abandonment of attachments and not of actions.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्बभूवोर्विन्दते फलम् ॥ ४ ॥

सांख्य-योगौ knowledge-Yoga, पृथक् separate, बाला children, प्रवदन्ति speak, न not, पण्डिताः wise, एक one, अपि even, आस्थितः engaged, सम्यक् well, उभयोः of both, विन्दते obtains, फलं fruit.

4. Children and not the wise speak of Knowledge and (*Karma*) Yoga as separate. One well engaged even in one obtains the fruits of both.

The ignorant and not the wise people regard *Sankhya* (Knowledge Path) and *Yoga* (*Karma Yoga*) as separate

and opposed to one another. The ignorant persons hold that the one advises the renunciation of actions and the other the performance of actions. But the *Gita* teaches the *Sankhya* and *Yoga* to be one and the same as renunciation of attachment of action-fruits and leading to the same goal and bliss. Therefore the person who practises either of the two (Knowledge or *Karma Yoga*) attains to the fruits of both, viz. liberation and bliss.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

यत् what, सांख्यैः by the *Sankhyas*, प्राप्यते is obtained, स्थानं place, तद् that, योगैः by *Yogees*, अपि also, गम्यते is attained, एक one, सांख्यं *Sankhya*, च and, योग *Yoga*, च and, यः who, पश्यति sees, सः he, पश्यति sees.

5. What place is obtained by the *Sankhyas* that is also obtained by the *Yogees*. He sees who sees the *Sankhya* and the *Yoga* as one.

The *Sankhya* (Knowledge Path) and *Yoga* (*Karma Yoga*) have the same aim and object-viz., renunciation of attachment to action-fruits and attainment of liberation and bliss and therefore the wise people regard them both as one and the same, while the ignorant persons hold them as separate and opposed to one another.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरंणाधिगच्छति ॥ ६ ॥

संन्यासः renunciation, तु but, महाबाहो mighty, armed, दुःखं difficult, आप्तुं to obtain, अयोगतः without performing *Yoga*, योग-युक्तः *Yoga*-engaged, मुनिः sage, ब्रह्म *Brahma*, न not, चिरेण by delay, अधिगच्छति attains.

6. Arjuna! renunciation is difficult to obtain without performing *yoga* but a sage engaged in *yoga* attains to *Brahma* without delay.

There can be no renunciation without practising *Yoga* (action without attachment), but a sage (a person striving for liberation and supreme bliss) by engaging in such *Yoga* soon attains to *Brahma* i.e. *Sanyasa* is the same as *Yoga* (renunciation of attachment to action-fruits) and the performance of such a *Yoga* soon leads to Supreme Goal.

2 CHARACTER AND EFFECT OF *YOGA* (7-12)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

योग-युक्तः *Yoga*-engaged, विशुद्ध-आत्मा of purified-heart, विजित-आत्म of controlled-mind, जित-इन्द्रियः of subdued-senses, सर्व-भूत-आत्म-भूत-आत्मा all-creatures-own-being-*Atma*, कुर्वन् performing, अपि even, न not, लिप्यते is tainted.

7. One engaged in *yoga*, of purified heart, controlled mind and subdued senses and (holding) all creatures as his own *Atma* is not tainted even by acting.

A person performing action without attachment

attains to the purification of his heart or knowledge and thereby his mind and senses are controlled and subdued and he sees the *Atma* as all pervading and dwelling equally in all creatures and is thus liberated from action-bondage and attains to supreme peace. Cf, *Mahabharata* XIV—19—2:—

सवमित्रः सर्वसहः शमे रक्तो जितेन्द्रियः ।

व्यपेतभयमन्युश्च आत्मवान्मुच्यते नरः ॥

The man who is freed from all, endures everything, is calm and of subdued senses and controlled mind, peaceful and free from anger and fear, attains to liberation.

नैव किञ्चित्करोमीति युक्तो मन्येन तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्जिघ्रन्अश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

न not, एव verily, किञ्चित् any, करोमि I do, इति thus, युक्तः *Yogee*, मन्येत thinks, तत्त्ववित् truth-knower, पश्यन् seeing, शृण्वन् hearing, स्पृशन् touching, जिघ्रन् smelling, अश्नन् eating, गच्छन् walking, स्वपन् sleeping, श्वसन् breathing.

8. The truth-knower *Yogee* thinks that I do nothing though seeing, hearing, touching, smelling, eating, walking, sleeping and breathing.

This verse is connected with the next one and says that a *Karma Yogee* while performing all bodily actions with eye etc. senses regards himself as non-doer of any of these actions.

प्रलपन्विस्त्रजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ८ ॥

प्रलपन् speaking, विस्त्रजन् dropping, गृह्णन् catching, निमिषन् eye opening, निमिषन् closing, अपि also, इन्द्रियाणि senses, इन्द्रिय-अर्थेषु in sense-objects, वर्तन्ते deal, इति thus, धारयन् holding,

9. Speaking, dropping, catching, opening and also closing eyes, he holds thus "the sense organs deal with the sense objects."

The *Karma Yogee*, regarding the self as nondoer mentioned in the last verse, while performing actions with his mouth etc. considers the nature as the doer of actions and therefore renounces all attachments for all action-fruits of pleasure and pain, vide *Gita* III—28 and also Cf. *Yoga Vasishtha* III—9—5:—

बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत् ।

य आस्ते व्यवहर्त्तेव जीवन्मुक्तः स उच्यते ॥

Who performs all actions and still thinks that he does nothing and lives in the world as unconcerned, he is liberated in life.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

ब्रह्मणि in *Brahma*, आधाय having resigned, कर्माणि actions, संगं attachment, त्यक्त्वा having renounced, करोति performs, यः who, लिप्यते is tainted, न not, सः he, पापेन by sin, पद्म-पत्रं lotus-leaf, इव like, अम्भसा by water.

10. Who having resigned actions to *Brahma* performs them by renouncing of attachments, he is not tainted by sin as a lotus leaf by water.

A man who performs his actions without attachment and desires by resigning their fruits to the Lord as devotion is freed from all action-bondage of birth and death etc. as a lotus leaf is not wetted by water. Cf *Koorma* I—3—14:—

ब्रह्मण्याधाय कर्माणि निःसंगः कामवर्जितः ।

प्रसन्नेनैव मनसा कुर्वाणा याति तत्पदम् ॥

One who performs action as *Brahma* resignation without attachment and desires and with cheerful mind, attains to the Supreme Abode.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

कायेन by body, मनसा by mind, बुद्ध्या by intellect, केवलैः only, इन्द्रियैः by senses, अरि also, योगिनः *Yogees*, कर्म action, कुर्वन्ति perform, संगं attachment, त्यक्त्वा having renounced, आत्म-शुद्धये for heart-purification.

11. The *yogees* perform action with body, mind, intellect and also with senses only without attachment for purification of the heart.

A *Yogee* performs all bodily, mental, intellectual and sensual actions according to the course of nature without any attachment to their fruits and thereby he attains to destruction of delusion and acquires knowledge.

i.e. performance of all actions without attachment leads to knowledge. Cf. *Atma bodha* 17:—

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।

तद्वृत्तिसाक्षिणम्विद्यादात्मानं राजसत्तन ॥

O King ! know the *Atma* as separate and a witness only of the actions of body, senses, mind, intellect, and nature.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

युक्तः controlled, कर्म-फलं action-fruit, त्यक्त्वा having renounced, शान्तिं peace, आप्नाति obtains, नैष्ठिकीं supreme, अयुक्तः uncontrolled, काम-कारेण by desire-cause, फले in fruit, सक्तः attached, निबध्यते is bound.

12. A controlled person by renouncing the fruit of action obtains the supreme peace, while the uncontrolled attached to the (action) fruits on account of desires is bound.

A controlled person performs his actions by discarding all desires for their fruits in the form of pleasure and pain and thereby he is freed from all action-bondage and attains to supreme peace while an uncontrolled person performs his actions with attachment for their fruits and attains to bondage with the world on account of his longings and desires for fruits and enjoyments.

3. *ATMA* CHARACTER AND BLISS (13—17)

सर्वकर्माणिमनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्नकारयन् ॥ १३ ॥

सर्व-कर्माणि all-actions, मनसा by mind, संन्यस्य having renounced, आसते sits, सुखं happily, वशी controller, नव-द्वारे in nine-door, पुरे in city, देही embodied, न not, एव verily, कुर्वन् acting, न not, कारयन् causing to act.

13. The embodied controller, renouncing all actions mentally, sits happily in the nine-gated city, neither acting nor causing to act.

All actions are performed by the body and its qualities, and the *Atma* the inner soul and master of the body dwells there as a mere witness of its actions without any mental desire and attachment for its performance or of its performance by some other agent. The body is said to be a nine-gated city as it has 9 outlets for using of sense-organs *viz* 2 eyes, 2 ears, 2 nostrils, 1 mouth, and 2 private parts *i.e.*, the *Atma* is non-doer and a mere witness of actions performed by the body.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

न not, कर्तृत्वं performance, न not, कर्माणि actions, लोकस्य of world, सृजति creates, प्रभुः lord, न not, कर्म-फल-संयोगं action-fruit-union, स्वभावः nature, तु but, प्रवर्तते does.

14. The Lord neither creates actions nor performance of the world nor the union of action fruits but the nature does.

The *Atma* (lord and master of the body) is non-doer and a mere witness and as such he is not doer of actions

nor the cause of their performance by others, nor the awarder of action-fruits. This is all the function of Nature which is the doer of actions and of having them performed by others as well as the cause of action fruits. Vide *Gita* XIII—29. Cf. also *Mahabharata* V—39—1:—

अनीश्वरोऽयं पुरुषो भवामवे सूत्रप्रेता दारुमयीव येषा ।

धात्रा तु दिष्टस्य वशे कृतोऽयं ॥

The man is not the controller of his good and evil conduct. He is like a puppet worked with a thread. The creator has placed the man under the control of destiny (nature).

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

न not, आदत्ते takes, कस्यचित् of any, पापं evil, न not, च and, एव verily, सुकृतं good, विभुः lord, अज्ञानेन by delusion, आवृतं covered, ज्ञानं knowledge, तेन by that, मुह्यन्ति are deluded, जन्तवः creatures.

15. The Lord takes not (on himself) the good and evil of any one. The knowledge is covered with delusion and by that the creatures are deluded.

The *Atma* (soul) is non-doer and is therefore not the cause of any one's good and evil (virtue and vice) which is all caused by one's nature. It is through attachment and desire that people become deluded about the supreme character of their self. Vide *Gita* VII—27. Cf. also *Bhagawata* VI—17—19:—

नैवात्मा न परश्चापि कर्ता स्यात्सुखदुःखयोः ।

कर्तारं मन्यते प्राज्ञ आत्मानं परमेव च ॥

The *Atma* or some other is not the doer of pleasure and pain, but through delusion he regards the self and some other as its doer.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

ज्ञानेन by knowledge, तु but, तत् that, अज्ञानं delusion, येषां whose, नाशितं destroyed, आत्मनः of *Atma*, तेषां their, आदित्यवत् sun like, ज्ञानं knowledge, प्रकाशयति illuminates, तत् that, परं Supreme.

16. But those whose delusion is destroyed by the *Atma* knowledge, their sun-like knowledge illuminates that Supreme.

But the persons, whose delusion is destroyed by unattachment, attain to *Atma* knowledge. This knowledge leads to the realization of the Supreme Soul (*Atma*) like the sun i.e., on attainment of knowledge the delusion (impurity of heart) is first destroyed and then there is full realization of the Supreme Soul Cf. *Atma bodh* 43:—

अरुणो नैव बोधेन पूर्वं संतमसे हते ।

तत् आविर्भवेदात्मा स्वयमेवांशुमानिव ॥

Knowledge at first removes the darkness as the dawn and then there is *Atma*-light like the rising sun in the morning.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

तद्-बुद्धयः in that-intellect, तद्-आत्मानः in that-mind,
तद्-निष्ठाः in that-goal, तद्-परायणाः in that-devoted, गच्छन्ति
attain, अपुनः-आवृत्तिं not again-return, ज्ञान-निर्धूत-कल्मषाः
of knowledge-destroyed-sins.

17. Whose intellect is in that, mind is in that,
goal is in that, devotion is in that, they having
purified their sins by knowledge, attain not to
return again.

Persons who engage their mind and intellect in the
Lord, look upon him as their Supreme Goal, and are
devoted to him, attain to knowledge and *Atma* realiza-
tion, and being thus freed from sin (delusion) they attain
to liberation from rebirth in the world. Cf. *Yoga Vasishta*
III—9—1 :—

तच्चित्तासद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च तन्नित्यं तुष्यन्ति च रमन्ति च ॥ १ ॥

Whose mind and life is in *Brahma*, who mutually
realize *Brahma* alone, who are content with *Brahma*,
whose delight is *Brahma*, such seekers of knowledge
goal and *Atma* realization are liberated in life and
freed from body.

4. EQUALITY AND STEADINESS OF MIND (18-20).

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च परिडिताः समदर्शिनः ॥ १८ ॥

विद्या-विनय-संपन्ने in learning-humility-adorned, ब्राह्मणे in *Brahman*, गवि in cow, हस्तिनि in elephant, शुनि in dog, च and, एव verily, श्वपाके in outcaste, च and, पण्डिताः wise, समदर्शिनः equal seers.

18. The wise are the equal seers of a *Brahman* adorned with learning and humility, a cow, an elephant, a dog and also an outcaste.

The wise or knowers regard the *Atma* as all pervading and dwelling equally in all beings e.g., an accomplished *Brahman*, a cow and a dog etc. i.e., there is one and the same *Atma* in all beings and that they are all equal and should not be treated differently as high and low or great and small etc. vide *Gita* VI—9.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १६ ॥

इह here, एव verily, तैः by them, जितः conquered, सर्गः world, येषां whose, साम्ये in equality, स्थितः established, मनः mind, निर्दोषं untainted, हि for, समं equal, ब्रह्म *Brahma*, तस्मात् therefore, ब्रह्मणि in *Brahma*, ते they, स्थिताः established.

19. The world is verily conquered here by those whose mind is established in equality, for the *Brahma* is untainted and equal, and therefore they are established in *Brahma*.

Persons of equal or steady mind, in pleasure and pain, while still alive are freed from worldly bondage

because they attain to *Brahma* state which is unattachment and equality i. e. unattachment and steadiness of mind lead a person while still in the world to liberation and supreme bliss.

न प्रहृष्येतिप्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

न not, प्रहृष्येत् may delight, प्रियं pleasant, प्राप्य having obtained, न not, उद्विजेत् may disdain, प्राप्य having obtained, च and, अप्रियं unpleasant, स्थिर-बुद्धिः of steady-intellect, असंमूढः undeluded, ब्रह्म-विद् *Brahma*-knower, ब्रह्मणि in *Brahma*, स्थितः established.

20. Who delights not on obtaining the pleasant nor disdains on obtaining the unpleasant, he is of steady mind, undeluded, the knower of *Brahma* and established in *Brahma*.

Discarding of all desires and disdains for pleasure and pain by making the mind equal and unattached to all objects leads to steadiness of mind, destruction of delusion, *Brahma* knowledge and *Brahma* state i.e. one attains to the Supreme Goal by making the mind equal and unattached to the pair of opposites.

5. EXTERNAL AND INTERNAL HAPPINESS (21-26).

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

बाह्य-स्पर्शेषु in external-contacts, असक्तात्मा unattached-person, विन्दति obtains, आत्मनि in *Atma*, यत् which, सुखं

happiness, सः he, ब्रह्म-योग-युक्त-आत्मा *Brahma*-contemplation-engaged-person, सुखं happiness, अक्षय imperishable, अश्नुते enjoys.

21. A person unattached to external contacts (sense objects) obtains the happiness which is in *Atma* and he engaged in *Brahma* contemplation enjoys the imperishable bliss.

A person by discarding the attachments for action-fruit (pleasure and pain) is freed from desires for sense-objects and thereby attains to *Atmic* or internal peace and on attainment of internal peace, he acquires *Brahma* union and eternal happiness i.e. unattachment to enjoyment of sense-objects leads to internal peace, *Brahma Nirwan* and eternal bliss. Cf. *Atmabodh* 51:—

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।

वदस्थदीपवत्स्वच्छः स्वान्तरेव प्रकाशते ॥

By discarding the enjoyments of perishable sense objects and enjoying the *Atmic* happiness, he shines within himself like a protected lamp.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

ये what, हि for, संस्पर्शजाः contact-born, भोगाः enjoyments, दुःख-योनयः pain-womb, एव alone, ते they, आदि-अन्त-वन्तः beginning-end-having, कौन्तेय Arjuna, न not, तेषु in them, रमते delight, बुधः wise.

22. What are the enjoyments born of

contact (sense objects) they are verily the womb of pain having beginning and end. Arjuna! the wise delight not in them.

The sensual pleasures are unsubstantial, perishable and the root cause of all pain and suffering and therefore the wise should not have any attachment and desire for such pleasures, but renounce them all. Vide *Gita* II—14, and also Cf. *Kathaballī* II—1—2:—

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विनश्य पाशम् ।
अथ धीरा भ्रमृत्तत्र विदित्वा ध्रुवमध्रुवेऽपि न प्रार्थयन्ते ॥

The deluded seek the external objects and they are caught in the wide net of death, but the wise knowing the eternal *Brahma* nector (bliss) do not care for the perishable objects.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

शक्नोति can, इह here, एव verily, यः who, सोढुं to bear, प्राक् before, शरीर-विमोक्षणात् from body-leaving, काम-क्रोध-उद्भवं desire-anger-born, वेग attack, सः he, युक्तः unattached, सः he, सुखी happy, नरः man.

23. Who can bear here before leaving the body the attack born of desire and anger, he is unattached and a happy man.

A person, who, before death and while still living in the world succeeds in renouncing all desires and anger etc. is an unattached or controlled person and as

such, he attains to internal happiness i.e. a person renouncing all desires for pleasures and pain is a *Karma Yogee* and attains to supreme peace and bliss.

योऽन्तः सुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

यः who, अन्तः-सुखः within-happy, अन्तः-आरामः within-delighted, तथा and, अन्तः-ज्योतिः within illumined, एव verily, यः who, सः that, योगी *Yogee*, ब्रह्म-निर्वाणं *Brahma-Nirwan*, ब्रह्म-भूतः *Brahma* state, अधिगच्छति, attains.

24. Who is happy within, delighted within and illumined within, that *Yogee* attains to *Brahma Nirwan* and *Brahma* state.

A *Yogee* acquiring *Atma* contentment, *Atma* delight and *Atma* knowledge ever attains to *Brahma Nirwan* (union) and *Brahma* state (Supreme Goal) i.e., *Brahma Nirwan* and *Brahma* state is the *Atma* bliss and supreme peace. Cf. *Yoga Vasishta* II—10—21:—

निर्वाणं नाम परमं सुखं येन पुनर्जनः ।

न जायते न म्रियते तज्ज्ञानादेव लभ्यते ॥

Nirwan is the name of that supreme bliss by which a born person is not subjected to birth and death again in this world and it is attained only through knowledge.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः २५ ॥

लभन्ते obtain, ब्रह्म-निर्वाणं *Brahma-Nirwan*, ऋषयः

sages, क्षीण-कल्मषाः of destroyed-sins, छिन्न-द्वैधाः of cut-doubts, यत्-आत्मानः of controlled-mind, सर्व-भूत-हिते in all beings-welfare, रताः wishers.

25. The sages whose sins are destroyed and doubts cut, minds controlled, and who are the well wishers of all beings, obtain *Brahma Nirwan*.

Brahma Nirwan is attained by the sages who perform action for the good of the world with minds controlled (without attachment to pleasure and pain) and who by destruction of their doubts and sins (delusion) attain to knowledge i.e., *Karma Yogees* attain to *Brahma Nirwan*.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

काम-क्रोध-वियुक्तानां of desire-anger-freed, यतीनां of *Yogees*, यत्-चेतसां of controlled-minds, अभितः near, ब्रह्म-निर्वाणं *Brahma-Nirwan*, वर्तते dwells, विदितात्मनां of knowers-of *Atma*.

26. For the *Yogees* freed from desires and anger, controller of minds, and the knowers of *Atma*, the *Brahma Nirwan* dwells near.

The *Yogees* liberated from desires and anger (attachments), whose minds are subdued and restrained and who have acquired *Atma* knowledge soon attain to *Brahma Nirwan* or supreme bliss without any difficulty and obstacle i. e., the *Karma Yogees* attain to *Brahma*

Nirvan without any trouble, delay and as a matter of course.

6. WAYS AND MEANS OF LIBERATION (27-29).

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरो भ्रुवोः ।

प्राणापान समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

स्पर्शान् contacts, कृत्वा having done, बहिः out, बाह्यान् externals, चक्षुः eye, च and, एव verily, अन्तरे within, भ्रुवोः of brows, प्राण-अपानौ *Prana-Apana*, समौ equal, कृत्वा having done, नासा-अभ्यन्तर-चारिणौ nose-within-moving.

27. Making out the external contacts, fixing the eyes on the two eyebrows and making equal *Prana* and *Apana* (life breaths) moving within the nostrils.

This verse is connected with the next one and describes two means of attaining to liberation (1) renouncing of pleasures of external (sense) objects, (2) making the mind one pointed by fixing the sight in one direction and practising *pranayama* Cf. *Mahabharata* XIV—19—17:—

इन्द्रियाणि तु संगृह्य मन आत्मनि धारयेत् ।

तीव्रं तपत्वा तपःपूर्वं मोक्षयोगं समाचरेत् ॥

A man should engage his mind in *Atma* by restraining the senses from their objects and he should then perform *Yoga* with severe austerities for attainment of liberation.

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

यत-इन्द्रिय-मनः-बुद्धिः controlling-senses-mind-intellect,
मुनिः sage, मोक्ष-परायणः liberation-intent, विगत-इच्छा-भय-
क्रोधः freed from desire-fear-anger, यः who, सदा ever,
मुक्तः liberated, एव verily, सः he.

28. Controlling the mind, senses and intellect and freed from desires, fear and anger, that sage who is intent on liberation, is ever liberated.

The *Yogee* exerting for liberation by performing the means mentioned in the last verse, and acquiring control of self (mind, senses and intellect) and freed from all desires, anger and fear (attachments) is soon liberated from bondage *i.e.*, a sage striving with means for liberation by practising the renunciation of pleasures and attachments and making his mind steady and controlled and discarding all desires and disdains soon attains to eternal liberation.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

भोक्तारं enjoyer, यज्ञ-तपसां of sacrifice-austerities, सर्व-
लोक-महेश्वरं whole-world-Supreme Lord, सुहृदं benefactor,
सर्व-भूतानां of all-beings, ज्ञात्वा having known, मां me, शान्तिं
peace, मृच्छति obtains.

29. And knowing me as the enjoyer of all sacrifices, and austerities, the great Lord of the whole world and the benefactor of all beings, he obtains peace.

The Lord is the receiver and rewarder of all worship as sacrifice and austerity etc., and as the inner soul of all beings he is the master and supporter of the whole world. The *Yogee* mentioned in the last verse being liberated from the bondage of the world attains to the realization of the supreme character of the Lord and thereby also obtains peace and bliss.

Thus ends Chapter V called the Renunciation *Yoga*.

CHAPTER VI.

YOGA CONTEMPLATION.

This chapter describes the ways and means of performing the *Yoga* of concentration and attaining to supreme bliss. It deals with the following subjects :—

(1) What is *Yoga* 1—9;

(2) Means of attaining to *Yoga* by (a) Secluded retirement, (b) good seat (c) bodily steadiness; (d) regulated food and work, (e) unattachment to all pleasures and pain (*Vairagya*) and (d) practice of engaging the mind constantly in *Atma* (*Abhyas*) 10—26;

(3) Mental equality and steadiness 27—32;

(4) The way to control the mind 33—36; and

(5) Goal of *Yoga* failure 37—47.

1. WHAT IS *YOGA* (1—9).

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

अनाश्रितः without expecting, कर्म-फलं action-fruit, कार्यं righteous, कर्म action, करोति performs, यः who, सः he, संन्यासी renouncer, च and, योगी *Yogee*, च and, न not, निरग्निः fireless, न not, च and, अक्रियः without action.

1. The Lord said—Who performs righteous action without expecting action fruit, he is a *Sanyasi* (renouncer) and a *Karma Yogee* and not one without fire and without action.

Performance of one's duty (*Atma* contemplation) without attachment to action fruits (pleasure and pain) constitutes both *Yoga* and *Sanyasa* (renunciation) and not the discarding of sacrifice and other actions.

यं संन्यासमिति प्रादुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

यं what, संन्यासं renunciation, इति thus, प्रादुः call, योगं *Yoga*, तं that, विद्धि know, पाण्डव Arjuna, न not, हि for, असंन्यस्त-संकल्पः without renouncing-mental function, योगी *Yogee*, भवति becomes, कश्चन any.

2. Arjuna! what they call renunciation know that as *Yoga* for none becomes a *Yogee* without renouncing the mental functions.

Sanyasa (renunciation) and *Yoga* (action without attachment) are one and the same for it is the renunciation of mental functions (desire and disdain for pleasure and pain) that constitute *Yoga*; and thus *Yoga* and *Sanyasa* are the same and lead to the same goal, viz. liberation and bliss. See *Gita* V—4 and 5, and also Cf. *Adabhrut Ramayan* XI—43 :—

योगात्संजायते ज्ञानं ज्ञानाद्योगः प्रजायते ।

योगज्ञानाभियुक्तस्य नावाप्यभिव्यजते कश्चित् ॥

There is *Sanyasa* from *Yoga* and *Yoga* from *Sanyasa*. There is nothing difficult to obtain for one engaged in *Yoga* and *Sanyasa*.

आरुरुक्षोर्मुनेर्योगं कर्मकारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

आरुरुक्षः of rise desirous, मुनेः of sage, योगं *Roga*, कर्म action, कारणं means, उच्यते is called, योग-आरूढस्य of *Yoga* concentrated, तस्य his, एव verily, शमः calmness, कारणं means, उच्यते is called.

3. For a sage desirous to rise in *Yoga* action is called the means and for him to be concentrated in *Yoga* calmness is called the means.

A sage is a striver for liberation and he practises *Yoga* by performing action, but he is fixed or concentrated in *Yoga* by renouncing all attachments and acquiring mental calmness and peace. Thus action is the means of starting *Yoga* practice and the mental peace or calmness is the means of fixing in *Yoga* concentration.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

यदा when, हि verily, न not, हिन्द्रिय-अर्थेषु in sense-objects, न not, कर्मसु in actions, अनुषज्जते is attached, सर्व-संकल्प-संन्यासी all-mental function-renouncer, योग-आरूढः *Yoga*-concentrated, तदा then, उच्यते is called.

4. When he is not attached in sense objects nor in action, and is the renouncer of all mental

functions (desires), he is then called concentrated in *Yoga*.

Unattachment to all sense objects and their enjoyment, and renunciation of all mental desires causes peace and calmness and this leads to *Yoga* concentration i.e. *Yoga* concentration is the fixing of the mind in *Atma* contemplation after overcoming all attachments and desires for pleasure and pain. Vide *Gita* VI—18.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

उद्धरेत् should raise, आत्मना by self, आत्मानं *Atma*, न not, आत्मानं *Atma*, अवसादयेत् should lower, आत्मा self, एव alone, हि for, आत्मनः of *Atma*, बन्धुः friend, आत्मा self, एव alone, रिपुः enemy, आत्मनः of *Atma*.

5. He should raise the *Atma* by the self and should not lower the *Atma*, for the self is the friend of the *Atma* and the self is also the foe of the *Atma*.

The self (intellect, mind and senses) of man is the cause of the good and evil or liberation and bondage of his *Atma*. When the self is controlled by unattachment it leads his *Atma* to bliss and liberation. But when it is attached and is not controlled, his *Atma* is subjected to delusion and bondage. Thus the self is both a friend and foe of one's *Atma* and a person should strive by controlling it to attain to

liberation and should not cause bondage to his *Atma* by allowing the self to remain uncontrolled and attached to pleasure and pain.

बन्धुरात्माऽत्मनस्तस्य येनात्मैवात्मना जितः ।

आनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

बन्धुः friend, आत्मा self, आत्मनः of *Atma*, तस्य its, येन by which, आत्मा self, एव verily, आत्मना by *Atma*, जितः subdued, अनात्मनः of *Anatma*, but, शत्रुत्वे in hostility, वर्तेन treats, आत्मा self, एव verily, शत्रुवत् foe like.

6. The self is the friend of that *Atma* by which *Atma* the self is subdued, but the self of the *Anatma* (uncontroller) treats it with hostility-like a foe.

The self which is unattached to sense objects becomes subdued and calm and is thus like a friend of one's *Atma* the cause of its bliss and liberation ; but the self which is not subdued and calmed is like an enemy the cause of delusion and bondage of that *Atma*. Cf. *Vishnu* VI—7—28 :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धस्य विषयासंगि मुक्तैर्निर्विषयं तथा ॥

The mind of man is the cause of both his liberation and bondage. Its attachment to the sense objects causes bondage and its withdrawal from such objects is liberation.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

जित-आत्मनः of subdued-self, प्रशान्तस्य of calmed, परमात्मा great-soul, समाहितः steadfast, शीत-उष्ण-सुख-दुःखेषु in cold-heat-pleasure-pain, तथा and, मान-अपमानयोः in honour-dishonour.

7. The *Paratma* (soul) of subdued and calmed self is steadfast in cold, heat, pleasure and pain, honour and dishonour.

This verse is connected with the next one and shows that the soul of a person of controlled self becomes calm and steady and equal in pleasure and pain and such a person is not moved and affected by the pair of opposites as pleasure and pain, cold and heat, or honour and dishonour *i.e.*, a person whose self (intellect, mind and senses) is controlled acquires internal peace and calmness and becomes steady and equal to all pleasant and unpleasant objects of the world.

ज्ञानविज्ञानतृप्तात्मा कुटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगो समलोष्टाश्मकांचनः ॥ ८ ॥

ज्ञान-विज्ञान तृप्तात्मा knowledge-wisdom-filled person, कुटस्थः firm, विजित-इन्द्रियाः of subdued-senses, युक्तः un-attached, इति thus, उच्यते is called, योगी *Yogee*, सम-लोष्ट-अश्म-कांचनः equal to-earth-stone-gold.

8. And filled with knowledge and wisdom, firm, of subdued senses, he is called unattached *Yogee* equal to earth, stone and gold.

The person of controlled self referred to in the

last verse is of subdued senses, firm (unchanging), and attains to knowledge and realization, becomes equal to all pleasant and unpleasant objects as earth and gold etc. and such a person is called an unattached or concentrated *Yogee*. Vide *Gita* VI—18.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६ ॥

सुहृद-मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु in benefactors-friends-foes-indifferent-neutrals-haters-relations, साधुषु in saints, अपि also, च and, पापेषु, in sinners, सम-बुद्धिः equal-knower, विशिष्यते is great.

9. The equal knower of benefactors, friends, foes, indifferent, neutrals, haters, relations, saints and sinners is great.

The unattached *Yogee* regards equally all pleasant and unpleasant objects as friends and foes etc., and attains to greatness and Supreme Goal Vide *Gita* XII—17 and also Cf. *Mahabharata* XIV—19—4:—

जीवितं मरणं चोभे सुखदुःखे तथैव च ।

लामालाभे प्रियद्वेष्ये यः समः स च मुच्यते ॥

He is liberated while alive who looks equally on life and death, pleasure and pain, gain and loss, or pleasant and unpleasant.

2. MEANS OF ATTAINING YOGA (10-26).

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाको यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

योगी *Yogee*, युंजीत should engage, सततं constantly, आत्मानं *Atma*, रहसि in secret, स्थितः dwelling, एकाकी alone, यत-चित्त-आत्मा controlled-mind-person, निराशीः without desires, अवरिग्रहः without collections.

10. The *Yogee* should constantly engage in *Atma* with controlled mind, without desires and without collections by dwelling alone and in secret.

The means of practising *Yoga* contemplation are now described, the first of which is retirement to a secluded place for engaging there in *Atma* contemplation with mind restrained and made calm and steady to all objects and desires. Cf. *Koorma* II—10—12:—

जानाति योगी विजनेऽथ देशे युंजीत योगं प्रयतो ह्यजस्रम् ।

A wise *Yogee* should ever practise *Yoga* in an unhabited place and with restrained mind.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

शुचौ in pure, देशे in place, प्रतिष्ठाप्य having established, स्थिरं firm, आसनं seat, आत्मनः of himself, न not, अति much, उच्छ्रितं high, न not, अवि much, नीचं low, चैल-अजिन-कुश-उत्तरं cloth-skin-grass-upper.

11. He should establish a firm seat for himself in a pure place neither too high nor too low and with an upper (covering) of cloth, skin or grass.

This verse describes the *Asana* (seat), the 2nd means of practising *Yoga* and says that it should be suitable and agreeable, and covered with something as cloth, skin or grass etc. This fixing of seat for *Yoga* contemplation corresponds to *Patanjali Asana* which is required to be steady and comfortable. Cf. *Shwetashwatara* II—60:

समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः ।

मनोऽनुकूले न तु चक्षुषीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥

A man should perform *Yoga* in a secluded place, free from mud, stone, fire, sand and dust, pure, agreeable and pleasing to the eye.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

तत्र there, एक-अग्रं one-pointed, मनः mind, कृत्वा having made, यत-चित्त-इन्द्रिय-क्रियः controlling-mind-senses-actions, उपविश्य being seated, आसने in seat, युञ्ज्यात् should engage, योगं *Yoga*, आत्म-विशुद्धये for heart-purification.

12. There sitting on the *Asana* and making the mind one pointed by controlling the mental and sensual actions, he should engage in *Yoga* for purification of the heart.

This verse explains the object of *Asana* (seat), viz. making the mind one pointed and firm by withdrawing it from sense objects and their enjoyments and engaging it in *Yoga* contemplation for purification of the heart or attainment of *Atma* knowledge.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

समं equal, काय-शिरः-ग्रीवं body-head-neck, धारयन् holding, अचल firm, स्थिरं stable, संप्रेक्ष्य having gazed, नासिका-अग्रं nose-tip, स्वं own, दिशः sides, च and, अनावलोकयन् not looking.

13. Holding the body, head and neck firm, and stable and gazing at the tip of his nose and not looking aside.

This verse is connected with the next one and describes the 3rd means of engaging in *Yoga* of bodily steadiness by not allowing the different parts of the body as head and neck etc., to move about and fixing the sight in one direction at the tip of the nose. This means corresponds to the *Patanjali Dharna* system of fixing the mind in one place. Cf. *Bhagawata* III—28—12:—

यदा मनः स्वं विरजं योगेन सुममाहितम् ।

काष्ठाभगवतो ध्यायेत् स्वनासाग्रावलोकनः ॥

When the mind becomes purified and one pointed by *Yoga* practice, then fixing the sight at the tip of the nose, he should meditate on the Lord.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

प्रशान्त-आत्मा calmed-mind, विगत-भीः freed-from fear, ब्रह्म-चारि-व्रते in *Brahma* celibacy-vow, स्थितः established,

mind, संयम्य having restrained, मत्-चित्तः me-thinker, युक्तः *Yoga* engaged, आसीत् should sit, मत्-परः me-supreme holder.

14. One of calm mind freed from fear, and established in the vows of celibacy, having restrained the mind, should sit engaged in *Yoga*, thinking of me and holding me Supreme.

The bodily steadiness described in the last verse leads to engagement in *Atma* contemplation and *Yoga* concentration by making the mind controlled, calmed, freed from distraction of fear and pain and unattached from sensual pleasures and devoted to the Lord.

यु अस्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

युञ्जन् engaging, एवं thus, सदा always, आत्मानं *Atma*, योगी *Yogee*, नियत-मानसा of controlled-mind, शान्तिं peace, निर्वाण-परमां *Nirwan*-supreme, मत्-संस्थां me-dwelling, अधि गच्छति attains.

15. The *Yogee* of controlled mind ever engaged in the *Atma* (contemplation) attains to the peace of supreme *Nirwana* dwelling in me.

The *Yogee* of controlled mind by controlling his mind and engaging in *Atma Yoga* (contemplation) as described in the last verse attains to the peace of the supreme *Brahma Nirwan viz.*, the highest happiness and Supreme Goal. Cf. *Mahabharata* XII—160—9:—

दमस्तेजो वर्धयति पवित्रं च दमः परम् ।

त्रिपाप्मा तेजसा युक्तः पुरुषो विन्दते महत् ॥

By restraining the mind a man is purified from all sins, increases his enlightenment and attains to supreme bliss.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

न not, अति-अश्नतः of over-eater, तु and, योगः *Yoga*, अस्ति is, न not, च and, एकान्तं wholly, अनश्नतः not eater, न not, च and, अति-स्वप्न-शीलस्य of over-sleeping-habit, जाग्रतः of waker, न not, एव verily, च and, अर्जुन Arjuna.

16. The *Yoga* is not for an over-eater nor for wholly non-eater, nor for an over-sleeping habit, nor verily for a waking one.

This is the 4th means of practising *Yoga* contemplation by regulating food and other bodily functions. Over eating and sleeping lead to illness and laziness and total abstinence from them also causes weakness and disturbance. Therefore without regulating food, sleep and other bodily functions there can be no success of *Yoga* contemplation i.e. one must perform all bodily functions regularly in order to engage his mind in steady *Yoga* contemplation. The evil effects of excess are thus described by *Manusmriti* II—57:—

अतारोयमनायुष्यमस्वर्ग्यं चातिभीजनम् ।

अमुष्यं लोकविद्विष्यं तस्मात्तत्परिजयेत् ॥

Over-eating is injurious to health and life, depriver of heaven, destroyer of virtue, and cause of disgrace in the world and therefore it should be avoided.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

युक्त-आहार-विहारस्य of regulated-food-play, युक्त-चेष्टस्य of regulated-performance, कर्मसु in actions, युक्त-स्वप्न-अवबोधस्य of regulated-sleeping-waking, योगः *Yoga*, भवति becomes, दुःख-हा pain-destroyer.

17. For one of regulated food and play, regulated performer of actions, and regulated sleeping and waking, *Yoga* becomes the destroyer of pain.

A person who is ever regular and restrained in his food, sleep and other bodily functions, attains to success in *Yoga* and is thus liberated from all pain and bondage i.e. regular and moderate performance of all bodily actions leads to supreme bliss.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यदा when, विनियतं controlled, चित्तं mind, आत्मनि in *Atma*, एव verily, अवतिष्ठते is engaged, निःस्पृहः without desires, सर्व-कामेभ्यः from all-pleasures, युक्तः unattached, इति thus, उच्यते is called, तदा then.

18. When the controlled mind is verily engaged in *Atma* without desire for any

pleasure, it is then called *Yoga* engaged or concentrated.

Verses 18 to 23 now show the consequences of the mind calmed and steadied through the exercise of the above mentioned means. A person whose mind being controlled and freed from all desires is firmly fixed in *Atma* is then called *Yoga* engaged or concentrated i.e. *Yoga* concentration is attained by the firm union of the mind with the *Atma* and its disunion from desire of sense objects Cf. *Vishnu* VI—7—31 :—

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोगतिः ।

तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥

For attainment of the *Atma* the engagement of the excessive mental activity in the Lord is called *Yoga*.

यथा दीपो निवातस्थो नैंगते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यथा as, दीपः lamp, निवात-स्थः windless-placed, न not, इंगते flickers, सा that, उपमा example, स्मृता thought, योगिनः of *Yogee*, यत-चित्तस्य of controlled-mind, युञ्जतः engaged, योगं *Yoga*, आत्मनः of *Atma*.

19. As a lamp kept in a windless place does not flicker, so is thought the example of a *Yogee* of controlled mind engaged in *Atma Yoga*.

As a lamp kept in a place protected from wind burns steadily without flickering so the controlled mind of a *Yogee* when firmly engaged in *Atma* contemplation

does not wander towards any sense objects but ever remains firm and steady or concentrated in *Yoga* contemplation. Cf. *Mahabharata* XII—300—32.

स्नेहपूर्णे यथा पात्रे मन आधाय निश्चलम् ।

पुरुषो युक्त आरोहन्मोघानं युक्तमानसः ॥ ३२ ॥

यथा च नावं कौतेय कर्णधारः समाहितः ।

महार्णवगतं शीघ्रं नयेत्पार्थिवसत्तम ॥ ३३ ॥

तद्वादान्मन्मन्माधानं युक्ता योगेन तत्त्ववित् ।

दुर्गमं स्थानमाप्नोति हित्वा देहमिमं नृप ॥ ३४ ॥

As a man's mind has to be steady and collected when carrying a vessel full of oil on a staircase or at the time of steering a boat during a storm, so is the one pointed and steady mind of a wise *Yogee*.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

यत्र when, उपरमते is calmed, चित्त mind, निरुद्धं controlled, योग-सेवया by *Yoga*-practice, दत्र when, च and, एव verily, आत्मना by self, आत्मानं *Atma*, पश्यन् seeing, आत्मनि in soul, तुष्यति is satisfied.

20. When the controlled mind is calmed by *Yoga* practice and when on seeing the *Atma* in the soul he is satisfied by the self.

This verse is connected with the next one and shows that the engagement of the controlled mind in *Yoga* contemplation makes it calm and leads to the bliss of *Atma* vision in one's own soul by the self (mind, intellect

and heart) *i.e.*, *Yoga* contemplation causes mental tranquility and the supreme peace of the *Atma* realization. Cf. *Bhagawata* I—2—20:—

एवं प्रसन्नमनसो भगवद्भक्तियोगिनः ।

भगवत्तत्त्वविज्ञानं मुक्तपङ्क्तस्य जायते ॥

When the mind is delighted with devotion and *Yoga*, then the renouncer of attachment attains to Supreme *Brahma*.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

सुखं happiness, आत्यन्तिकं utmost, यत् which, तत् that, बुद्धि-ग्राह्यं intellect-realizable, अति-इन्द्रियं beyond-senses, वेत्ति knows, यत्र when, न not, च and, एव verily, अयं this, स्थितः engaged, चलति moves, तत्त्वतः from truth.

21. There is utmost happiness which is realizable by intellect and beyond the senses and when he knows it and is engaged in this, he moves not from the truth.

The attainment of mental tranquility and inner peace of self-realization through *Yoga* contemplation as mentioned in the last verse constitutes supreme bliss which is comprehended by intellect only and can not be felt through the senses. When the mind becomes accustomed to and firmly fixed in this *Yoga* it never wanders from such true goal *i.e.*, the *Yoga* contemplation causes supreme happiness of intellectual character quite different from sensual enjoyments and the mind

once fixed in this true and blissful *Yoga* is not moved again by any untrue enjoyments.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

यं which, लब्ध्वा having gained, च and, अपरं other, लाभं gain, मन्यते regards, न not, अधिकं supreme, ततः from that, यस्मिन् in which, स्थितः engaged, न not, दुःखेन by pain, गुरुणा by heavy, अपि even, विचाल्यते is moved.

22. And having gained which he regards no other gain greater than this, and being engaged in which he is not moved even by a heavy pain.

When the mind is once firmly engaged in *Yoga* contemplation, it regards it as the highest bliss superior to every thing else and becomes unattached and indifferent to all pain and suffering which is as it were ceases to exist or disappears for the *Yogee*.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

तं that, विद्यात् should be known, दुःख-संयोग-वियोगं pain-union-disunion, योग-संज्ञितं *Yoga*-name, सः that, निश्चयेन with certainty, योक्तव्यः should be attained, योगः *Yoga*, अनिर्विण्ण-चेतसा by undisturbed-mind.

23. That pain union and disunion should be known by the name of *Yoga* and that *Yoga* should be attained certainly with undisturbed mind.

As engagement in *Yoga* leads to attainment of bliss and destruction of all pain, the *Yoga* should be regarded as union of (that) bliss and disunion of pain and therefore such *Yoga* should be attained by making the mind calm and controlled. Vide *Gita* VI—18, also Cf. *Markandeya* XXXVI—1:—

ज्ञानपूर्वो वियोगोयेऽज्ञानेन सह योगिनः ।

सा मुक्तिर्ब्रह्मणाचैश्वर्यमनैक्यं प्राकृतैः गुणैः ॥

For a *Yogee* the disunion from delusion through knowledge is liberation and what is the disunion of qualities of nature is the union with the *Brahma*.

संकल्पप्रभावान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

संकल्प-प्रभवान् mental activity-born, कामान् desires, त्यक्त्वा having renounced, सर्वान् all, अशेषतः fully, मनसा by mind, एव verily, इन्द्रिय-ग्रामं senses-swarm विनियम्य having restrained, समन्ततः from all sides.

24. Having fully renounced all desires born of mental activity and restraining the swarm of senses by the mind on all sides.

This verse is connected with the next one and describes the 5th means of engaging in *Yoga* by renunciation of all mental desires and withdrawing the mind from all sensual enjoyments i.e. unattachment to all pleasure and pain or *Vairagya* leads to *Yoga* contemplation and control of mind.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिंतयेत् ॥ २५ ॥

शनैः slowly, शनैः slowly, उपरमेत् should calm, बुद्ध्या by intellect, धृति-गृहीतया by steadiness-endowed, आत्म-संस्थं *Atma*-engaged, मनः mind, कृत्वा having made, न not, किञ्चित् anything, अपि even, चिन्तयेत् should think.

25. He should calm the mind slowly with intellect endowed with steadiness and engaging it in *Atma*, he should not think of anything else.

This verse describes the 6th means of *Yoga* concentration by engaging the mind in *Atma* contemplation after renouncing all attachments and desires as mentioned in the last verse and calming the mind slowly with the guidance of intellect and its restraining quality (*Dhriti*) steadiness. This contemplation practice is called *Abhyasa* which is further explained in the next verse. Cf. *Bhagawata* II—2—16:—

मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञं पूर्णं निनयेत्तत्मात्मनि ।

आत्मानमात्मन्यवबुध्य श्रीरो लब्धोपशान्तिर्विरमेत् कृत्यात् ॥

The wise should engage the mind in the inner Soul after restraining it with pure intellect. This engagement of the mind in the *Atma* leads to peace and supreme bliss.

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

यतः when, यतः when, निश्चरति wanders, मनः mind,

चंचलं wavering, अस्थिरम् unstable, ततः then, ततः then, नियम्य having restrained, एनत् it, आत्मनि in *Atma*, एव alone, वशं control, नयेन should be fixed.

26. Whenever the wavering and unstable mind wanders about, it should be restrained and fixed in the control of *Atma* alone.

The mind is very feeble, unsteady, and difficult to control. Whenever it may wander towards any other object, it should be withdrawn from that and fixed in *Atma* again and again i.e. the mind should be calmed by repeatedly detaching it from sense objects and constantly engaging it in *Atma* contemplation. Cf. *Bhagawata* XI—20—19:—

धार्यमाणम् मनो यद्भिर्भाभ्यदाश्वनवस्थितम् ।

अतन्द्रितोऽनुरोधेन मार्गेणात्मवशम् नयेत् ॥

The controlled mind which being moved does not remain steady should be fixed in *Atma* with exertion and *Yoga* practice.

3. MENTAL EQUALITY AND STEADINESS (27-32).

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

प्रशान्त-मनसं of calmed-mind, हि for, एनं this, योगिनं *Yogee*, सुखं happiness, उत्तमं highest, उपैति is obtained, शान्त-रजसं cooling-of *Raja*, ब्रह्म-भूतं *Brahma*-state, अकल्मषं sinlessness.

27. This *Yogee* of calmed mind obtains the

highest happiness, for he attains to the cooling of *Raja* quality, *Brahma* state and sinlessness.

The consequences and effects of controlled mind which leads to *Yoga* concentration are now described viz. supreme bliss, internal peace, destruction of *Raja* quality (desire and disdain), *Brahma* state (equality) and freedom from sin (unattachment). Cf. *Mahabharata*. XII—160—11 :—

प्रेम्य चात्र मनुष्येन्द्र परमं विन्दते सुखम् ।

दमेन हि समायुक्तो महान्तं धर्ममश्नुते ॥ ११ ॥

सुख दान्नः प्रस्वपिति सुखं च प्रतिबुध्यते ।

सुखं पर्येति लाकांश्च मनश्चास्य प्रसीदति ॥ १२ ॥

By controlling the mind a man attains to supreme happiness both in this world and the other one, and the controlled mind leads a man to righteousness. A controller of mind sleeps well, wakes well, is ever cheerful and lives happily in the world.

युञ्जन्नेवं सदाऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

युञ्जन् engaging, एवं thus, सदा ever, आत्मानं *Atma* योगी *Yogee*, विगत-कल्मषः freed from sin, सुखेन with delight, ब्रह्म-संस्पर्शं *Brahma*-contact, अत्यन्तं supreme, सुखं happiness, अश्नुते enjoys.

28. The *Yogee* thus by ever engaging in *Atma* contemplation and freed from sin enjoys with delight the supreme happiness of *Brahma* contact.

The *Yogee* freed from sin (attachment) and constantly engaged in *Atma* contemplation soon attains to supreme bliss and *Brahma* union, Vide *Gita* VI—15, also Cf. *Mahabharata* XII—250—6:—

गोचरेभ्यो निवृत्तानि यदा स्थास्यन्ति वेश्मनि ।

तदा त्वमात्मनात्मानं परं द्रक्ष्यसि शाश्वतम् ॥

When the mind freed from the sense objects shall be fixed in the *Atma* then thou shalt see thy eternal Self.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २६ ॥

सर्व-भूत-स्थं all-beings-dwelling, आत्मानं *Atma*, सर्व-भूतानि all-beings, च and, आत्मनि in *Atma*, ईक्षते sees, योग-युक्त-आत्मा *Yoga*-engaged-person, सर्वत्र everywhere, सम-दर्शनः equal seer.

29. The person engaged in *Yoga* is equal seer and sees everywhere the *Atma* dwelling in all beings and all beings in the *Atma*.

A person firmly engaged in *Yoga* contemplation finds the *Atma* as existing equally in all places and the inner soul of all beings and all beings as its form and reflection i.e. the *Atma* contemplator sees the *Atma* as omnipresent and all-pervading and all the world as his vision and glory, Cf. *Mahabharata* III-211-14:—

लोकेविततमात्मानं लोकं चाऽत्मनि पश्यति ।

परावरजः सक्तः सन् स तु भूतानि पश्यति ॥

One who sees the *Atma* as pervading the world and the world in the *Atma*, that great and wise man sees all things.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

यः who, मां me, पश्यति sees, सर्वत्र everywhere, सर्वं all, च and, मयि in me, पश्यति sees, तस्य of him, अहं I, न not, प्रणश्यामि I am lost, सः he, च and, मे my, न not, प्रणश्यति is lost.

30. Who sees me everywhere and sees all in me, I am not lost to him and he is not lost to me.

One who sees the *Atma* in all things, and all things in the *Atma* i.e., one who understands the *Atma* as all pervading and the inner soul of the universe attains to the knowledge and realization of the Supreme Soul.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

सर्व-भूत-स्थितं all-beings-dwelling, यः who, मां me, भजति worships, एकत्वं unity, आस्थितः dwelling, सर्वथा by all ways, वर्तमानः dwelling, अपि even, सः that, योगी Yogee, मयि in me, वर्तते dwells.

31. Who dwelling in unity worships me as dwelling in all, that *Yogee* dwelling in any way dwells in me.

A person who believing the Supreme *Atma* to be one also regards it as all pervading and inner soul of all, attains to *Atma* knowledge and inspite of his performing actions he is freed from the action bondage and attains to the Supreme Lord. Cf. *Ishabasa* 7:—

यस्मिन्सर्वाणि भूतानि अःत्मैवाभूद्विज्ञानतः ।

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

When for a knowing man all beings become one *Atma* then that equal seer has no grief and delusion.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमोमतः ॥ ३२ ॥

आत्म-औपम्येन by self-example, सर्वत्र everywhere, समं equally, पश्यति sees, यः who, अर्जुन Arjuna, सुखं pleasure, वा or, यदि if, वा or, दुःखं pain, स. that, योगी *Yogee*, परमः supreme, मतः regarded.

32. Arjuna! who by self example sees equally the pleasure and pain everywhere that *Yogee* is regarded as supreme.

The *Yogee* who holds the souls of all beings as the same and looks on the pleasure and pain of other people as his own and sharing their joys and sorrows acts for the good of mankind, attains to great honour and the Supreme Goal. Cf. *Mahabharata* XII—239—22.

यावानात्मनि वेदात्मा तावान् रसा परात्मनि ।

य एव सततं वेद सोऽमृतत्वाय कल्पते ॥

One who knows the *Atma* as much in himself as in others, he is fitted for immortality.

4. HOW TO CONTROL THE MIND (33-36).

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

यः which, अयं this, योगः *Yoga*, त्वया by thee, प्रोक्तः described, साम्येन by equality, मधुसूदन Krishna, एतस्य its, अहं I, न not, पश्यामि I see, चञ्चलत्वात् from unsteadiness, स्थितिं firmness, स्थिरां stability.

33. Arjuna said—I see no stability and firmness of this *Yoga* of equality which has been described by thee, O Krishna ! on account of its (mind) unsteadiness.

Arjuna does not believe in the practicability of the *Yoga* of equality or steadiness as the mind is ever unstable and moving and it is very difficult to engage it firmly in *Atma* contemplation by making it unattached and controlled or equal and the same to all pleasant and unpleasant objects.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

चञ्चलं unstable, हि for, मनः mind, कृष्ण Krishna, प्रमाथि turbulent, बलवत् powerful, दृढं obstinate, तस्य its, अहं I, निग्रहं to restrain, मन्ये I regard, वायोः of wind, इव as, सुदुष्करं very difficult.

34. O Krishna ! The mind is very unstable,

turbulent, powerful and obstinate and I regard it as difficult to restrain as the wind.

Arjuna regards the mind to be of the following character :—

- (a) Unstable—ever moving and running towards the sense-objects.
- (b) Turbulent—impelling the men towards sense objects.
- (c) Powerful—upsetting and defeating all exertions for discarding pleasures.
- (d) Obstinate—overcoming all restraints for enjoyment of sense objects.
- (e) Uncontrollable like wind—cannot be subdued and restrained, from moving about.

Cf. *Shwetashwatara* II—9:—

दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेत्ताप्रमत्तः ।

The wise should calm the mind with steadiness as it is like a car yoked to a vicious horse.

श्रीभगवानुवाच ।

असंशयं महाब्रह्मो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

असंशयं undoubtedly, महाब्रह्मो mighty armed, मनः mind, दुर्निग्रहं difficult to restrain, चलं unstable, अभ्यासेन by practice, तु but, कौन्तेय Arjuna, वैराग्येण by unattachment, च and, गृह्यते is restrained.

35. The Lord said—O mighty armed Arjuna! the mind is undoubtedly unstable, difficult to restrain, but it can be restrained with *Abhyasa* and *Vairagaya*.

The mind is very fickle and wavering and therefore it is very difficult to control it, but it can be subdued with *Abhyasa* (constant practice of engaging it in *Atma* contemplation) and *Vairagya* (renouncing of all attachments and desires for enjoyments of sense objects). Vide *Gita* VI—24 to 26 and also. Cf. *Mahabharata* XII—195—20 :—

- स्वयमेव मनश्चैत्र पंचवर्गं च भारत ।
पूर्वं ध्यानपथे स्थाप्य नित्ययोगेन शाम्यति ॥

By engaging the mind and senses constantly in *Atma* contemplation and concentration a man can restrain the same.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

असंयत-आत्मना by uncontrolled-mind, योगः *Yoga*, दुष्प्रापः difficult to attain, इति thus, मे my, मतिः opinion, वश्य-आत्मना by controlled-mind, तु but, यतता by exerting, शक्यः can, अवाप्तुं to attain, उपायतः with means.

36. My opinion is that *Yoga* is difficult to attain with uncontrolled mind but it can be attained with controlled mind by exerting with means.

Without being controlled the mind cannot engage in *Yoga* concentration and therefore there can be no *Yoga* success without first controlling and restraining the mind. But a person of controlled mind can obtain *Yoga* success by adopting the proper means—*viz.* secluded retirement, good seat, bodily steadiness, regulated food and sleep etc, unattachment (*Vairagya*) and constant practice of *Atma* contemplation (*Abhyasa*).

5. GOAL OF *YOGA* FAILURE (37-47).

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

अयतिः unexerter, श्रद्धया by faith, उपेतः filled, योगात् from *Yoga*, चलित-मानस of moved-mind, अप्राप्य not having attained, योग-संसिद्धं *Yoga*-success, कां what, गतिं goal, कृष्ण Krishna, गच्छति attains.

37. Arjuna said—the unexerter with the mind moved from *Yoga* but filled with faith having not obtained *yoga* success, what goal, O Krishna ! does he attain?

It was said in the last verse that a person with controlled mind can attain to *Yoga* with proper means but without controlled mind there can be no *Yoga* success. It has also been declared by the Lord that a person with faith ever attains to success (IV—39 and VII—22). This confuses Arjuna about the fate of a

Yoga failure who is full of faith but who owing to his inability to practise proper means to control his mind fails to achieve success in *Yoga*.

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

कच्चिन् whether, न not, उभय-विभ्रष्टः both-failed, छिन्न-भ्रष्टं rent-cloud, इव like, नश्यति is destroyed, अप्रतिष्ठः unsteady, महाबाहो mighty armed, विमूढः deluded, ब्रह्मणः of *Brahma*, पथि in path.

38. Whether he is not destroyed like a rent cloud having failed in both by being unsteady and deluded in *Brahma* path.

Arjuna fears that a *Yoga* failure owing to his inability to practise the prescribed means to control his mind for engagement in *Atma* contemplation is altogether lost like a rent cloud which can neither reunite with other clouds nor rain. Cf. *Mahabharata* XII—12—34:—

छिन्नाभ्रमिव गन्ताऽसि विलयं मारुतेरितम् ।

लोकयोरुभयोभ्रष्टां हि अन्तराले व्यवस्थितः ॥

As clouds are scattered about by destructive winds so a man of unsteady mind is lost to both the worlds.

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

एतत् this, मे my, संशयं doubt, कृष्ण Krishna, छेत्तुं to destroy, अर्हसि art capable, अशेषतः fully, त्वत् than thee,

अन्यः other, संशयस्य of doubt, अस्य its, छेत्ता destroyer, न not, हि for, उपपद्यते is found.

39. Thou art verily capable to destroy fully this doubt of mine for, O Krishna! no other than thee is found as the destroyer of this doubt.

Arjuna is much confused and placed on the horns of a great dilemma about the fate of a *Yoga* failure and therefore prays to the Lord Krishna for solution of this knotty problem which he regards as beyond human help.

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

पार्थ Arjuna, न not, एव verily, इह here, न not, अमुत्र there, विनाशः destruction, तस्य its, विद्यते is, न not, हि for, कल्याण-कृत् good-doer, कश्चित् any, दुर्गतिं evil goal, तात dear, गच्छति goes.

40. The Lord said—Arjuna! for him there is no destruction neither here nor there, for O dear! no doer of good ever attains to an evil goal.

An *Yoga* failure is never lost and degraded owing to his inability to practise the prescribed means for attainment of *Yoga* or to control the mind for engagement in *Atma* contemplation, but on account of his

performing the good action of resorting to *Yoga* with faith in the Lord, he ultimately attains to *Yoga* success and Supreme Goal.

प्राप्य पुण्यकृतल्लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

प्राप्य having attained, पुण्य-कृतं of good-doers, लोकान् worlds, उषित्वा having dwelt, शाश्वतीः long, समाः time, शुचीनां of holy, श्रीमतां of rich, गेहे in house, योग-भ्रष्टः *Yoga*-failure, अभिजायते is born.

41. Having obtained the worlds of the good doers and dwelling there for a long time, the *Yoga* failure is reborn in the house of a rich and holy man.

The *Yoga* failure after enjoying the fruits of his former *Yoga* practice and on the exhaustion of the same is reborn in the family of a virtuous and great person to exert again for attaining to *Yoga* success as surroundings and good company play an important part in spiritual progress and success.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

अथवा or, योगिनां of *Yogees*, एव verily, कुले in family, भवति is born, धीमतां of wise, एतत् this, हि verily, दुर्लभतरं very difficult to attain, लोके in world, जन्म birth, यत् which, ईदृशं like this.

42. Or he is verily born in the family of

wise *Yogees*, but a birth like this is very difficult to obtain in this world.

The *Yoga* failure is sometimes reborn in the house of wise *Yogees* and with their help soon attains to *Yoga* success. But such a good birth is very rare and is obtained only by a person who has formerly made much progress in *Yoga* and failed to obtain success almost at the last moment.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

तत्र there, तं that, बुद्धि-संयोगं intellect-union, लभते obtains, पौर्व-देहिकं of former-body, यतते strives, च and, ततः then, भूयः again, संसिद्धौ in success, कुरु-नन्दन *Kuru*-delight.

43. There he attains to the intellect-union of the former body and then he exerts again, O Arjuna! for success.

The *Yoga* failure having been reborn in the family of a *Yogee* is induced to exert again for *Yoga* under the impulse of his former intellect and practises proper means for achieving further success in *Yoga*.

Cf. *Adhyatma* IV—3—28:—

यदापुण्यविशेषेण लभते संगतिं सताम् ।

मद्भक्तानां सुखां-गानां तदा मद्भिषया मतिः ॥

When he obtains the society of my peaceful devotees with the excess of his good actions then his intellect is engaged in me.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुर्गपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४३ ॥

1. *भ्यासेन* by former-practice, *तेन* by that, *एव* verily, *ह्रियते* is drawn, *इदं* for, *अवशः* forcibly, *अपि* also, *सः* he, *जिज्ञासुः* wisher of knowledge, *अपि* even, *योगस्य* of *Yoga*, *शब्द-ब्रह्म* name *Brahma*, *अतिवर्तते* crosses beyond.

44. He is also forcibly drawn there by the former *Abhyasa* (*Yoga* practice) and thus even the mere wisher of *Yoga* knowledge crosses beyond the *Shabda Brahma*.

The *Yoga* failure is also led by the *Yoga* (contemplation) practice of former birth to exert for further *Yoga* success and thus exerting continuously he at last attains to full *Yoga* success. In this way not only a *Yoga* failure attains to *Yoga* success but even a mere novice simply wishing to know *Yoga* also attains to *Yoga* success and crosses beyond the *Shabda Brahma* or illusive world and thus attains to liberation from bondage of the world.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

प्रयत्नात् from exertion, *यतमानः* striving, *तु* and, *योगी* *Yogi*, *संशुद्ध* किल्बिष. of purified-sins, *अनेक-जन्म-संसिद्धः* many-births-successful, *ततः* then, *याति* attains, *परां* supreme, *गतिं* goal.

45. The *Yogee* striving with exertion

becomes successful and purified in many births and then attains to Supreme Goal.

The *Yoga* failure in this way under the impulse the former intellect and *Yoga* contemplation practice continuously exerts for further *Yoga* success and at last in many births succeeds in acquiring selfcontrol and unattachment from pleasure and pain and then attains to the Supreme Goal viz. liberation, bliss and *Brahma* union.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

तपस्विभ्यः from austeres, अधिकः greater, योगी *Yogee*, ज्ञानिभ्यः from knowers, अपि even, मतः regarded, अधिकः greater, कर्मिभ्यः from action performers, च and, अधिकः greater, योगी *Yogee*, तस्मात् therefore, योगी *Yogee*, भव be, अर्जुन Arjuna.

46. The *Yogee* is greater than *Tapsis* (austeres), he is regarded as greater than *Gyanees* (Knowers), the *Yogee* is greater than action performers, therefore, O Arjuna! be thou a *Yogee*.

The *Yoga* (*Atma* contemplation) is superior to *Tapa* (austerity), *Gyana* (knowledge with renunciation), *Karma Kanda* (sacrifice action with attachment), because a *Yoga* failure is never lost but ultimately attains to full *Yoga* success, while *Tapa* etc., if not successful are wasted and their labour lost.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

योगिनां of *Yogees* अपि also, सर्वेषां of all, मत्-गतेन by me-engaged, अन्तः-आत्मना by inner-heart, श्रद्धावान् faithful, भजते worships, यः who, मां me, सः that, मे my, युक्ततमः highest *Yogee*, मतः regarded.

47. Of all the *Yogees* the faithful, who worships me with the inner heart engaged in me, is regarded as the highest *Yogee*.

All *Yogees* are great and attain to liberation and bliss. But the *Yogee* who is devoted to the Lord by engaging his whole self (mind, intellect and heart) in Him, is regarded as the highest *Yogee* and attains to Supreme Goal, Vide. *Gita* XII—2.

Thus ends chapter VI called the Contemplation *Yoga*.

CHAPTER VII.

SUPREME KNOWLEDGE.

The first part of the *Gita* (comprising chapters I—VI) dealt with *Karma Yoga* (action without attachment) and the second part (comprising Chapters VII—XII) now deals with the form, character and glories of the Supreme Lord, the attainment of which leads to knowledge and devotion.

This Chapter VII treats of the following subjects:—

- (1) Form and Character of the Lord, 1—11 ;
- (2) *Maya* composed of three qualities, 12—15;
- (3) Four kinds of worshippers, 16—19 ;
- (4) Rewarder of all worship, 20—23 ;
- (5) Character of *Atma* (soul), 24—28, and
- (6) Goal of knowledge, 29—30.

1 FORM AND CHARACTER OF THE LORD (1-11).

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

मयि in me, आसक्त attached, मनाः of mind, पार्थ Arjuna, योगं *Yoga*, युञ्जन् engaged, मत्-आश्रयः me-refuged, असंशयं undoubtedly, समग्रं fully, मां me, यथा as, ज्ञास्यसि thou shalt know, तत् that, शृणु hear.

1. The Lord said—With mind engaged in me, refuged in me and engaged in *Yoga*, how thou shalt undoubtedly know me fully, that do thou hear.

This Chapter describes the knowledge of the form and character of the Lord attained by engaging the mind with faith and devotion in contemplation of the Lord.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यत्ज्ञातव्यमवशिष्यते ॥ २ ॥

ज्ञानं knowledge, ते for thee, अहं I, स-विज्ञानं together with-realization, इदं this, वक्ष्यामि will describe, अशेषतः fully, यत् which, ज्ञात्वा having known, न not, इह here, भूयः again, अन्यत् other, ज्ञातव्यं knowable, अवशिष्यते remains.

2. I shall describe fully for thee this knowledge together with realization by knowing which there shall remain nothing else here to be known again.

Gyana is the knowledge of the Lord and *Vigyana* is the realization of the character of the Lord as well as that of Nature and the World. By acquiring this *Gyana* and *Vigyana* a person attains to the highest aim and object of life (liberation and bliss) and there remains nothing for such a knowing person to be known again in this world for his good:—Vide *Gita* IX—2 and also Cf. *Chhandogya* VI—1—3:—

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातम् विज्ञातमिति कथं
 नु भगवः स आदेशो भवतीति ।

O Lord ! what is that by knowing which the unheard of is heard, the unrealized is realized, and the unknown is known. It is knowledge.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

मनुष्याणां of men, सहस्रेषु in thousands, कश्चित् any, यतति strives, सिद्धये for success, यततां of strivers, अपि even, सिद्धानां of successful, कश्चित् any, मां me, वेत्ति knows, तत्त्वतः truly.

3. Amongst thousands of men few strive for success, and even of the successful strivers, few know me truly.

Very few persons strive by practising proper means to attain to supreme success (knowledge) and even amongst the persons that practise the means for attainment of such success, only a few attain to the Supreme Goal i.e. it is very difficult to attain to full knowledge and realization of the Lord. Vide *Gita* VII—19.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

भूमिः earth, आपः water, अनलः fire, वायुः wind, खं sky, मनः mind, बुद्धिः intellect, एव verily, च and, अहंकार egoism,

इति thus, इयं this, मे my, भिन्ना separate, प्रकृतिः nature, अष्ट-धा eight-fold.

4. Earth, water, fire, wind, sky, mind, intellect and egoism are thus my eight fold separate nature.

The material or inferior nature is of eight distinct forms viz 1 earth, 2 water, 3 fire, 4 air, 5 sky (ether), 6 mind (thinking faculty), 7 intellect (knowing faculty) and 8 egoism (Iness).

The first five (earth, water, fire, air and sky) are the course elements constituting the body and world and the last three (mind, intellect and egoism) are the subtle mental faculties.

N. B. Some schools of thought classify the mind as a sense organ and substitute the unmanifest as one of the eightfold nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

अपरा lower, इयं this, इतः from this, तु but, अन्यां other, प्रकृतिं nature, विद्धि know, मे my, परां higher, जीव-भूतां life of beings, महा-बाहो mighty-armed, यया by which, इदं this, धार्यते is upheld, जगत् world.

5. This is lower (nature) but, O Arjuna ! know the other the higher than this as the life of beings by which this world is upheld.

The eightfold nature described in the last verse is

the lower (material) nature which is also called the illusive *maya*. There is another higher or knowing nature of the Lord and that is the *Atma*, the Lord himself, the inner soul and life essence, and the impeller and supporter of the whole world.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

एतत् this, योनीनि cause, भूतानि beings, सर्वाणि all, उपधारय know, अहं I, कृत्स्नस्य of whole, जगतः of world, प्रभवः creator, प्रलयः dissolver, तथा and.

6. Know this as the cause of all beings and I am the creator and dissolver of the whole world.

All the mortal beings are formed (composed) of the lower (material) eightfold nature but the higher character or *Atma* which is the very self of the Lord (*Sat-Chit-Anand*) is the creator and destroyer of the whole world, *i.e.* the material nature is the former of beings while the *Atma* the Supreme Self is the cause of their life and death through union and disunion with the former. Vide *Gita*. XIV—4, and Cf. *Adbhuta* XIV—7 :—

श्रोभयामि च सर्गादौ प्रधानपुरुषाबुभौ ।

ताभ्यां संजायते सर्वं संयुक्ताभ्यां परस्परम् ॥

In the beginning I impel both nature and *Purusha* and by their union this world is created.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

मत्तः than me, परतरं higher, न not, अन्यत् other, किञ्चित् any, अस्ति is, धनंजय Arjuna, मयि in me, सर्वं all, इदं this, प्रोतं strung, सूत्रे in thread, मणि-गणाः pearl-cluster, इव like.

7. Arjuna! nothing is higher than me, all this is strung in me like a cluster of pearls in a string.

The Lord is Supreme and all in all, and he like a thread entering into and upholding a cluster of pearls, sustains and supports the whole world as its inner soul and life essence. Cf. *Koorma* II—9—10:—

तत्र सर्वमिदं प्रोतमातं चैवाखिलं जगत् ।

तदेवेदं जगत्कृत्स्नं तद्विज्ञाय विमुच्यते ॥

In him all this and the whole world is strung. He is all this and by knowing him one is liberated.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

रसः liquid, अहं I, अप्सु in waters, कौन्तेय Arjuna, प्रभा light, अस्मि am, शशि-सूर्ययोः of moon-sun, प्रणवः *Omkara*, सर्व-वेदेषु in all-*Vedas*, शब्दः sound, खे in sky, पौरुषं manliness, नृषु in men.

8. I am, O Arjuna! liquid in water, light in moon and sun, *Omkar* in all the *Vedas*, sound in sky and manliness in men.

The Lord is the life and soul of the whole world, as liquidity is the essence of water which can not subsist without it, so the Lord is the life and soul of water. Similarly the Lord is the life essence as light of sun and moon, *Aum* of the *Vedas*, sound of sky and vital energy of man. Cf. *Bhagawata* XI—16—34:—

अथां रसश्च परमस्तेजिष्ठानां विभावसुः ।

प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः पर ॥

I am liquid in water, fire of the burners, light of sun, moon and stars and sound of the sky.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ६ ॥

पुण्यः pure, गन्धः smell, पृथिव्यां in earth, च and, तेजः light, च and, अस्मि am, विभावसौ in fire, जीवनं life, सर्व-भूतेषु in all-beings, तपः austerity, च and, अस्मि am, तपस्विषु in austerity performers.

9. I am pure smell of earth, light of fire, life of all beings and austerity of the austeres.

The Lord is the life and soul of all things as the smell of earth, light of fire, life of beings and austerity of the ascetics etc., which can not subsist without such essence.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बीजं seed, मां me, सर्व-भूतानां of all-beings, विद्धि know, पार्थ Arjuna, सनातनं eternal, बुद्धिः intellect, बुद्धिमतां of

intelligent, अस्मि am, तेजः brightness, तेजस्विनां of bright, अहं I.

10. Arjuna! know me as the eternal seed of all beings. I am the intellect of the intelligent, and the brightness of the bright.

The Lord is the primal cause of the whole world and he is also the cause of the light and lustre of all creation, being *sat* (truth), *Chit* (knowledge) and *ananda* (bliss).

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

बलं strength, बलवतां of strong, अस्मि am, काम-राग-विवर्जितं desire-attachment-excepted, धर्म-अविरुद्धः righteousness-consistent, भूतेषु in beings, कामः desire, अस्मि am, भरत-ऋषभ Bharata-great.

11. I am the strength of the strong except desire and attachment and I am also, O Arjuna! the desire in beings consistent with righteousness.

The Lord is the bestower of righteous power and vigour in all beings and he is also the cause of pure passion for propagation of species according to law and virtue i.e. the strength in men is divine gift for righteous use and so is the natural desire of cohabitation for multiplication and not for sinful enjoyment of sensual pleasures. Cf. *Mahabharata* I—85—6:—

स राजा सिंहविक्रांतो युग विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम् ॥

That lion-like brave king, having turned to sense objects righteously enjoyed the supreme bliss.

2 MAYA COMPOSED OF QUALITIES (12-15).

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि नत्वं ते मयि ॥ १२ ॥

ये who, च and, एव verily, सात्विकाः of *Sattwa*, भावाः characters, राजसाः of *Raja*, तामसाः of *Tama*, च and, ये who, मत्तः from me, एव alone, इति thus, तान् them, विद्धि know, न not, तु but, अहं I, तेषु in them, ते they, मयि in me.

12. What are the *Sattwic*, *Rajasic* and *Tamasic* characters, know them from me alone. They are in me but I am not in them.

All beings are of the three qualities of *Sattwa*, *Raja* and *Tama*. The Lord is their creator and supporter but he is not attached to them and free from the qualities. Vide *Gita* IX—4 and also Cf. *Adhyatma* I—2—15 :—

मायया गुणमय्या त्वं सृजस्यवसि लुप्तसि ।

जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥

Thou art the creator, supporter and destroyer of this world through the *Maya* full of qualities, but thou art of blissful character and is not tainted.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

त्रिभिः by three, गुणमयैः by qualities composed, भावैः by characters, एभिः by these, सर्व all, इदं this, जगत् world, मोहितं deluded, न not, अभिजानाति knows, मां me, एभ्यः from these, परं beyond, अमर्यं imperishable.

13. All the world deluded by these characters composed of qualities does not know me the imperishable and beyond them.

All the beings are attached to the nature's qualities in the form of pleasure and pain which overcome their intellect and thereby they regard the body as all in all and forget the supreme character of *Atma* as imperishable and beyond the qualities of nature i.e. all beings through attachment to qualities of nature become deluded to the true character of their supreme self, Vide *Gita* VII—27.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

दैवी divine, हि truly, एषा this, गुणमयी qualities-composed, मम my, माया illusion, दुरत्यया difficult to cross, मां me, एव verily, ये who, प्रपद्यन्ते come, मायां *Maya*, एतां this, तरन्ति cross, ते they.

14. It is difficult to cross beyond this my divine *maya* composed of the three qualities but they who come to me verily cross beyond this *maya*.

The Lord is the master and controller of the *Maya*

which is illusive and ever changing. It is called divine as it is the handmaid of the Lord in creating the world and carrying it on. The beings are deluded by the *Maya* through attachment to its qualities in the form of pleasure and pain. The *Maya* is thus very difficult to overcome but it is destroyed on attainment of knowledge by which one is freed from delusion and attachments. Says *Adhyatma I—7—33*.

यावन्मायावृता लोकास्नावृत्तां न विजानते ।

अविचारितसिद्धैषाऽविद्या विद्याविरोधिनी ॥

So long this world is covered with *Maya* (illusion) it knows me not. This *Maya* grows by delusion and is destroyed by knowledge.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

न not, मां me, दुष्-कृतिनः evil-doers, मूढाः deluded, प्रपद्यन्ते come, नर-अधमाः men-degraded, मायया by *Maya*, अपहत-ज्ञानाः of destroyed-knowledge, आसुरं ungodly, भावं character, आश्रिताः possessed.

15. The evil doers, deluded, degraded men, and the possessors of ungodly character whose knowledge is destroyed by *maya*, do not come to me.

Persons overcome by *Maya*, become sinners (attached to qualities), deluded (regarding the body as *Atma*) and of degraded, vile and evil character and

therefore they do not worship the Lord and attain to any success. Cf. *Mahabharata* III—189—25:—

प्राप्तुं न शक्यो यो विद्वन्नरैर्दुष्कृतकर्मभिः ।

लोभाभिभूतैः कृपणैरनायैरकृतात्मभिः ॥

The evil doers, deluded, greedy, degraded and the enemies of their self cannot attain to him who is not known even by the wise.

3 FOUR KINDS OF WORSHIPPERS (16-19).

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्त्तो जिज्ञासु र्थार्थी ज्ञानो च भरतर्षभ ॥ १६ ॥

चतुर्विधाः of four-kinds, भजन्ते worship, मां me, जनाः men, सुकृतिनः good doers, अर्जुन Arjuna, आर्त्तः destitute, जिज्ञासुः seekers of knowledge, अर्थ-अर्थी object-desirers, ज्ञानो knower, च and, भरत-ऋषभ Bharata-great.

16. Arjuna! four kinds of men, the doers of good worship me, (1) the destitute, (2) desirers of objects, (3) the seekers of knowledge, and (+) the knowers, O great *Bharata* (Arjuna) !

There are four kinds of persons who are the worshippers and devotees of the Lord :—

- (1) Persons in distress and suffering from some pain and therefore worshipping the Lord for kindness and bestowal of happiness ;
- (2) Persons in want of some object and worshipping the Lord for its attainment ;

- (3) Persons striving for *Atma* knowledge and worshipping the Lord for attainment of that supreme goal; and
- (4) The knowers of the supreme character of the Lord, who resign themselves to him with devotion for his attainment and union.

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

तेषां of them, ज्ञानी knower, नित्य-युक्तः ever-engaged, एक-भक्तिः exclusive-devotion, विशिष्यते is great, प्रियः dear, हि verily, ज्ञानिनः of knower, अत्यर्थं very much, अहं I, सः he, च and, मम my, प्रियः dear.

17. Of them the *Gyanee* (knower) on account of ever engagement and exclusive devotion to me is great. I am very dear to the knower and he is dear to me.

Of all the worshippers of the Lord the *Gyanee* (knower) is supreme owing to his constant engagement in *Atma* contemplation and devotion of the Lord and as such he attains to the realization and union of the Lord. Cf. *Adhyatma* III—3—33:—

त्वद्भक्तिनिरता ये च ते वै विद्यामथाः स्मृताः ।

अविद्यावशगा ये तु नित्यं संवारिणश्च ते ॥

The wise equipped with thy devotion are called the knowers while those given to ignorance ever wander in the world.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

उदाराः great, सर्व all, एव verily, एते these, ज्ञानी knower, तु but, आत्मा soul, एव very, मे my, मतं regarded, अस्थितः engaged, सः he, हि for, युक्त-आत्मा engaged-person, मां me, एव alone, अनुत्तमां supreme, गतिं goal.

18. All these are great but the knower is regarded as my very soul for being devoted he becomes engaged in me as his Supreme Goal.

All the worshippers of the Lord are blessed and attain to success but the *Gyanee* (knower) for being devoted and engaged in the Lord as the highest goal of his life becomes merged in the Lord as his very self.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

बहूनां of many, जन्मनां of births, अन्ते at end, ज्ञानवान् knower, मां me, प्रपद्यते attains, वासुदेवः Krishna, सर्व all, इति thus, सः that, महात्मा great person, सुदुर्लभः difficult to find.

19. At the end of many births the knower (on realizing) thus '*Basudeva is all*' attains to me. Such a great person is difficult to find.

The knower being constantly engaged and devoted to the Lord attains to the realization that the Lord is supreme and all in all and that there is nothing but the

Lord. But such knowledge and realization of the Lord is difficult to attain. Vide *Gita* VII—3.

4. REWARDER OF WORSHIP (18-23).

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

कामैः by desires, तैः by them, तैः by them, हृत-ज्ञानाः overcome-knowledge, प्रपद्यन्त worship, अन्य other, देवताः gods, तं them, तं them, नियमं rule, आस्थाय having followed, प्रकृत्या by nature, नियताः bound, स्वया by own.

20. They whose knowledge is overcome by some desire worship other gods by following their rules and bound by their nature.

Persons deluded by desires of different kinds of pleasures forget the Supreme Lord and strive to obtain their desired objects by worshipping with rituals other gods according to the qualities of their nature i.e. persons attached to desires become deluded and ever strive to attain to the same according to the qualities of their nature.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

यः who, यः who, यां which, यां which, तनुं image, भक्तः devotee, श्रद्धया with faith, अर्चितुं to worship, इच्छति desires, तस्य his, तस्य his, अचलां firm, श्रद्धां faith, तां that, एव very, विदधामि I bestow, अहं I.

21. Whatever devotee desires to worship with faith whichever image, I bestow him with firm faith.

The faith of the deluded persons in the worship of other gods for attainment of their desired objects is bestowed by the Lord through the qualities of their own nature which shapes the faith (*Gita* XVII—2 and 3) without which no worship can succeed (XVII—28).

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

सः he, तथा with that, श्रद्धया with faith, युक्त : endowed, तस्य its, आराधनं worship, ईहते strives, लभते obtains, च and, ततः from that, कामान् desires, मया by me, एव alone, विहितान् ordained, हि verily, तान् them.

22. Endowed with that faith he strives for its worship and obtains from it the desires which are ordained by me alone.

Persons worshipping the other gods with faith for attainment of desired objects attain to their desires. The awarder of such desires as action fruits is the Lord whom the deluded persons know not and therefore they do not attain to supreme goal as described in the next verse. Vide *Gita* IX—23 and also Cf. *Brahma Sutra* III—2—38:—फलमत उपपत्तेः ।

He is the giver of all action fruits.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अन्तवत् terminable, तु but, फलं fruit, तेषां of them, तत् that, भवति is, अल्प-मेधसां of small-intelligence, देवान् gods, देव-यजः god-worshippers, यान्ति attain, मत्-भक्ताः my-devotees, यान्ति attain, मां me, अपि even.

23. But that fruit of those people of small intelligence is terminable. The worshippers of gods attain to the gods and my worshippers attain even into me.

The deluded persons attached to pleasures of sense objects worship other gods for attainment of their desired objects which are of perishable nature and sooner or later come to an end. But the worshippers of the Lord without attachment attain to eternal bliss and liberation, Vide *Gita* IX—25 and also Cf. *Vrihadaranyaka* III—8—10 :—

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके जुहोति यजते तपस्तप्यते
बहूनि वर्षसहस्राण्यन्तवदेवास्त्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वा-
ऽस्माल्लोकात् प्रैति सः कृपणोऽथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्
प्रैति स ब्राह्मणः ॥

O Gargee! who without knowing the Immortal worships with sacrifice in this world for thousand years and performs austerities, he loses all that, and O Gargee! who without knowing the Immortal leaves this world, he is wretched, and O Gargee! who knowing the Immortal leaves this world, he becomes *Brahma*.

5. THE CHARACTER OF *ATMA* (24-28).

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

अव्यक्तं unmanifested, व्यक्तिं manifested, आपन्नं becoming, मन्यन्ते regard, मां me, अबुद्धयः the unwise, परं supreme, भावं character, अजानन्तः not knowing, मम my, अव्ययं imperishable, अनुत्तमं highest.

24. The unwise regard me the unmanifested as becoming the manifested and do not know my supreme character as the imperishable and the highest of all.

The deluded persons do not understand the supreme character of the *Atma* as the unmanifested (not comprehensible with sense organs), highest of all and immortal. They confuse the *Atma* with the body which is manifested, changing and perishable.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

न not, अहं I, प्रकाशः visible, सर्वस्य of all, योग-माया-समावृतः creation-illusion-covered, मूढः deluded, अयं this, न not, अभिजानाति knows, लोकः world, मां me, अजं unborn, अव्ययं imperishable.

25. I am not visible to all beings covered with the *Yoga maya*. This deluded world does not know me the unborn and imperishable.

The *Yoga maya* is the name of Lord's illusive nature composed of the three qualities and constituting

his supreme energy and the cause of the whole creation. The *Atma* (soul) is birthless and immortal but in union with *maya* assumes a body and dwells within as its master and supporter. The people attached to desires and attachments of sense-objects do not know the supreme character of this *Atma* and regard the body as all in all. Vide *Gita* IX—11 and. also Cf. *Bhagwat* I—8—19:—

मायाजविकाच्छन्नमज्ञाधोक्षजमव्ययम् ।

न लक्ष्यसे मूढदृशा नटो नाट्यवरो यथा ॥

Thou art covered with the curtain of *maya* incomprehensible with sense-organs, imperishable and is not recognised by the deluded like a disguised actor.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

वेद know, अहं I, समतीतानि past, वर्तमानानि present, च and, अर्जुन Arjuna, भविष्याणि future, च and, भूतानि beings, मां me, तु but, वेद know, न not, कश्चन any.

26. Arjuna! I know the past, present and future beings, but no one knows me.

The *Atma* (soul) is omniscient and knows all past, present and future creation. But the embodied persons are deluded through desire and attachment and therefore do not know the supreme character of the *Atma* the inner soul of all i.e. the *Atma* is all knower but in the embodied state becomes deluded and ignorant of its own supreme character. Vide *Gita* IV—5.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

इच्छा-द्वेष-समुत्थेन from desire-disdain-born, द्वन्द्व-मोहेन from pair of opposites-delusion, भारत Arjuna, सर्व-भूतानि all-beings, संमोहं delusion, सर्गे in creation, यान्ति attain, परन्तप tormenter of foes.

27. Arjuna, the tormenter of foes! all beings in creation attain to delusion from desire and disdain born from the delusion of pair of opposites.

All persons, on birth in the world, have to perform action by use of sense-objects with sense-organs. This action gives rise to action-fruits in the form of pleasure and pain (called pairs of opposites) which result in desire and disdain. This desire and disdain overcomes the mind and intellect and causes delusion by which a person becomes blind to the supreme character of the inner self and begins to regard the body as all in all. Thus the man through desire and disdain (or attachment), becomes deluded from birth. Vide *Gita* III—37.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

येषां of whom, तु but, अन्तगतं destroyed, पापं sin, जनानां of men, पुण्य-कर्मणां of good-actions, ते they, द्वन्द्व-मोह-निर्मुक्ताः pair of opposites-delusion-freed, भजन्ते worship, मां me, दृढ-व्रताः with firm-devotion.

28. But the men of good actions whose sins have been destroyed being freed from the delusion of pairs of opposites, worship me with firm devotion.

Performers of good actions by exertion for liberation have their sins in the form of attachments destroyed and being thus freed from the delusion caused by pleasure and pain engage themselves with firm devotion in Lord's contemplation *i.e.* the performer of good deeds are freed from attachments and desires and devote themselves to the Lord. Cf. *Mahabharata* XII—204—8:—

ज्ञानमुत्पद्यते पुंषां क्षयात्पापस्य कर्मणः ।

यथाऽदर्शितले प्रख्ये पश्यत्यात्मानमात्मनि ॥

On destruction of all the sins a man attains to knowledge and he then sees the *Atma* in the heart like an image in the mirror.

6. GOAL OF KNOWLEDGE (29-30).

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

जरामरण-मोक्षाय for oldage-death-liberation, मां me, आश्रित्य taking refuge, यतन्ति strive, ये who, ते they, ब्रह्म *Brahma*, तत् that, विदुः know, कृत्स्नं all, अध्यात्मं *Atma* form, कर्म action, च and, अखिलं fully.

29. Who strive for liberation from old-age and death by taking refuge in me, they know fully that *Brahma*, all *Adhyatma* and *Karma*.

Persons striving for liberation from bondage (pain of old-age etc.) by faith and devotion in the Lord, attain to the knowledge of Supreme *Brahma*, *Atma* character and *Karma* i.e. a devotee of the Lord attains to the supreme knowledge of the characters of *Brahma*, *Atma* and Nature. Cf. *Koorma* II—2—36:—

यदा जन्मजरादुःखव्याधीनामेकमौषधम् ।

केवलं ब्रह्मविज्ञानं जायतेऽसौ तदाशिवः ॥

When *Brahma* knowledge becomes the cure of birth, old-age and illness, then he attains to bliss.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

स-अधिभूत-अधिदैवं together with-beings form-god form, मां me, स-अधियज्ञं with-sacrifice form, च and, ये who, विदुः know, प्रयाण-काले at death-time, अपि also, च and, मां me, ते they, विदुः know, युक्त-चेतसः with steady-mind.

30. Who know me together with *adhibhoota* *Adhiyaga* and *Adhidaiva*, they become of steady mind and also know me at death time.

Persons who know the Lord in the form of beings, gods and sacrifice, become of equal or steady mind and attain to the knowledge and contemplation of the Lord at death time. i.e. knowledge and realization of the Lord as all in all and of Universal form makes the mind steady and leads the *Yogee* while leaving the body to the attainment and union of the Lord.

Thus ends chapter VII called the Knowledge and Realization *Yoga*.

CHAPTER VIII.

IMMORTAL *BRAHMA*.

This Chapter describes the character and attainment of the immortal *Brahma* and deals with the following subjects :—

- (1) The form of the Supreme Lord 1—4;
- (2) Death time meditation and its goal 5—16;
- (3) Creation and dissolution of beings 17—22; and
- (4) Bright and dark paths 23—28.

1. THE FORM OF THE SUPREME LORD (1—4).

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

किं what, तत् that, ब्रह्म *Brahma*, किं what, अध्यात्मं *Atma* form, किं what, कर्म action, पुरुष-उत्तम Person-Supreme, अधिभूतं beings form, च and, किं what, प्रोक्तं called, अधिदैवं gods form, किं what, उच्यते is spoken.

1. Arjuna Said—what is that *Brahma*, what is *Atma* form and what is *Karma* and O Krishna! what is called *Bhoota* form and what is spoken of as *Daiva* form?

Arjuna wants to know the meaning and essence of the terms *Brahma*, etc. mentioned in the last two verses

of chapter VII as their knowledge and realization is most important and leads to Supreme Goal.

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

अधियज्ञः sacrifice form, कथं how, कः who, अत्र in this, देहे in body, अस्मिन् in this, मधुसूदन slayer of Madhu, प्रयाण-काले at death-time, च and, कथं how, ज्ञेयः knowable, असि thou art, नियत-आत्मभिः by controlled-minds.

2. How and what is *Ygaya* form here in this body and O the Slayer of *Madhu* (Krishna) ! how thou art known at death-time by the mind controlled (*Yogees*)?

Arjuna wants to know what is the character of sacrifice and for what purpose does it dwell in the body and how the mind controlled (*Yogees*) meditate on the Lord at death time and attain to him.

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अक्षरं imperishable, ब्रह्म *Brahma*, परमं supreme, स्वभावः own form, अध्यात्मं *Atma* form, उच्यते is called, भूत-भाव-उद्भव-करो beings-birth-growth-cause, विसर्गः offering, कर्म-संज्ञितः action-named.

3. The Lord said—The supreme imperishable is *Brahma*, my own form is called the

Atma form, and the offering the cause of the birth and growth of beings is named *Karma* (action).

Brahma is the eternal, all-pervading and the unmanifest Supreme Lord; *Adhyatma* is the embodied form of the Lord, the inner soul of all but through delusion appearing as the doer of actions and enjoyer of qualities. *Karma* (*karni* or nature) is the cause of the propagation and maintenance of the world, and of all creation and activity.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतांवर ॥ ४ ॥

अधिभूतं beings form, क्षरः perishable, भावः form, पुरुषः Person, च and, अधिदैवतं gods form, अधियज्ञः sacrifice form, अहं I, एव verily, अत्र in this, देहे in body, देह-भृतां body-supporter, वर supreme.

4. The *Bhoota* form is the perishable form and the Person is the *Daiva* form, and I, O supreme body supporter (Arjuna) ! am the *Ygaya* form here in this body.

Adhibhoota is the Lord's perishable or changing bodily form of beings (world) composed of nature and ever subject to death and decay.

Adhidaiva is the Personal and Godly form of the Lord presiding over and ruling the world and the body

Adhiyaya is the Lord *Vishnu* the presiding deity of sacrifice that dwells in the body for its maintenance and support.

These *Adhibhoota* etc., are the destructive, supporting and creative forms of the Supreme Lord himself and their realization leads to devotion and Supreme Goal.

2. DEATH TIME MEDITATION (5—16).

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

अन्तकाले at death time, च and, मां me, एव alone, स्मरन् thinking, मुक्त्वा having left, कलेवरं body, यः who, प्रयाति goes, सः he, मत्-भावं my-form, याति attains, न not, अस्ति is, अत्र in this, संशयः doubt.

5. Who at death time while leaving the body goes out thinking of me alone, he, without doubt, attains to my form.

One who meditates on the Lord at death time with concentration and devotion attains to him. This is a well known *Shastric* teaching and in accordance with it death time contemplation of the Lord is regarded as very beneficial and efficacious, and hence a dying man is made to repeat the Lord's name as *Haribol*, etc., while breathing his last. Cf. *Bhagawat* I—9—23 :—

भक्त्यावेश्य मनो यस्मिन् वाचा यज्ञाम कीर्त्तयन् ।

त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः ॥

The *Yogee* who engages his mind with devotion in the Supreme Lord and leaves the body uttering his name is freed from action bondage.

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभाषितः ॥ ६ ॥

यं what, यं what, वा or, अपि also, स्मरन् thinking, भावं form, त्यजति leaves, अन्ते at death, कलेवरं body, तं that, तं that, एव very, एति attains, कौन्तेय Arjuna, सदा ever, तद्भाव-भाषितः that-form-devoted.

6. Thinking of whatever form one leaves the body at death, he attains to the same by being ever devoted to that form.

Whatever form or image a person thinks of constantly, his mind becomes fixed and devoted to that form and he therefore contemplates and concentrates on that very form at death time and attains to the same *i.e.* one attains to what he thinks of at death time. Cf.

Adhyatma V—1—4:—

प्राणप्रणालसमये यस्य नाम शक्यं स्मरन् ।

नरस्तीर्त्वा भवांभोधिमपारं याति तत्पदम् ॥

Whatever sacred name a man repeats at death time while crossing the sea of the world, he attains to that goal.

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध्य च ।

मय्यर्पितमनोबुद्धिमामेवैष्यस्यसंशयम् ॥ ७ ॥

तस्मात् therefore, सर्वेषु in all, कालेषु in times, मां me, अनुस्मर think, युध्य fight, च and, मयि in me, अर्पित-मनः

resigning-mind, बुद्धिः intellect, मां me, एव alone, एष्यसि shalt come, अशंय without doubt.

7. Therefore at all times think of me and fight, for by resigning the mind and intellect into me thou shalt come to me without doubt.

A *Yogee* should therefore perform all actions by meditating on the Lord constantly with great devotion so that he might acquire the habit of continuous meditation and thus attain to the Lord by death-time contemplation with self surrender and resignation.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

अभ्यास-योग-युक्तेन with practice-*Yoga*-engaged, चेतसा with mind, न not, अन्य-गामिना elsewhere-wandering, परमं Supreme, पुरुषं Person, दिव्यं divine, याति attains, पार्थ Arjuna, अनुचिन्तयन् thinking.

8. With the mind engaged in *Yoga* practice without its wandering to anything else, he attains to the Supreme Divine Person by thinking of him.

A person engaging in constant *Yoga* practice and contemplation of the Lord with calm and controlled mind attains to the Divine (celestial) Supreme Goal i.e. devotion and contemplation of the Lord with steady mind leads to Supreme Goal.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तपसः परस्तात् ॥ ९ ॥

कविं Omniscient, पुराणं ancient, अनुशासितारं ruler, अणोः of small, अणीयांसं smallest, अनुस्मरेत् should meditate, यः who, सर्वस्य of all, धातारं supporter, अचिन्त्य unthinkable, रूपं form, आदित्य-वर्णं solar-colour, तमसः from darkness, परस्तात् beyond.

9. Who ever meditates on the omniscient, the ancient, the ruler, the smallest of the small, the supporter of all, of unthinkable form, of solar colour and beyond the darkness.—

This verse is connected with the next one and teaches the contemplation on the supreme characteristics of the Lord as all knower, master of all, most subtle, supporter of all, unmanifest, giver of light and knowledge and the destroyer of delusion.

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्स तं परं रूपमुपैति दिव्यम्

॥ १० ॥

प्रयाण-काले at death-time, मनसा with mind, अचलेन with steady, भक्त्या with devotion, युक्तः endowed, योग-बलेन with Yoga power, च and, एव verily, भ्रुवोः in two brows, मध्ये in middle, प्राणं life breath, आवेश्य having entered, सम्यक् well, सः he, तं that, परं Supreme, पुरुष Person, उपैति attains, दिव्यं divine.

10. At death-time with steady mind, and endowed with devotion and with Yoga power fixing the life breath well in the middle of the

two eye-brows he attains to that divine Supreme Person.

The person who meditating at death time on the supreme form of the Lord as described in the last verse, with steady mind, devotion and with *Yoga* (concentration) power engages in contemplation practice, he attains to the Divine Supreme Person *i.e.* concentrated meditation of the supreme character of the Lord at death time leads to the Supreme Goal, liberation and bliss.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

यत् which, अक्षरं immortal, वेद-विदः *Veda*-knowers, वदन्ति call, विशन्ति enter, यत् which यतयः *Yogees*, वीत-रागाः freed-from attachment, यत् which, इच्छन्तः desiring, ब्रह्मचर्यं celibacy, चरन्ति lead, तत् that, ते for thee, पदं abode, संग्रहेण briefly, प्रवक्ष्ये I will describe.

11. Whom the *Veda* knowers call immortal, in whom the *Yogees* freed from attachment enter and whom seeking they lead the celibate life that goal I will briefly describe for thee.

This verse proposes to describe the Supreme Goal of all seekers of liberation and bliss. It is adored by the *Veda* knowers (*Vedantis*) as immortal *Brahma*, it is attained by the *Yogees* (*Vairagis*) through unattachment and it is sought by the celibates (*Brahmacharis*) by remaining pure and unmarried. Cf. *Mundaka* III—1—5:

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्प्रज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रोयं पश्यन्ति यतः क्षोणदोषाः ॥

This pure and bright *Atma* dwelling in the body is attainable through knowledge, truth, austerity and celibacy and is seen only by the sinless *Yogees*.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

सर्व-द्वाराणि all-doors, संयम्य having-closed, मनः mind, हृदि in heart, निरुध्य having restrained, च and, मूर्ध्नि in forehead, अध्याय having fixed, आत्मनः of *Atma*, प्राण life breath, आस्थितः engaged, योग-धारण *Yoga*-concentration.

12. Closing all the doors restraining the mind in the heart, fixing the life breath in the forehead and engaged in *Yoga* concentration of the *Atma*.

This verse is connected with the next one and it describes the method of *Yoga* concentration by controlling the mind and senses as well as regulating the life breath (*Pranayama*) for engagement in firm *Atma* contemplation.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

ओ Aum, इति thus, एक-अक्षरं one-letter, ब्रह्म *Brahma*, व्याहरन् reciting, मां me, अनुस्मरन् thinking, यः who, प्रयाति goes, त्यजन् leaving, देहं body, सः he, याति attains, परमां supreme, गतिं goal.

13. Reciting the one letter "*Aum Brahma*" and thinking of me who goes forth leaving the body, he attains to the Supreme Goal.

The person engaged in *Yoga* contemplation described in the last verse repeating the *Aum Brahma* name of the Lord at death-time attains to the Supreme Goal.

The word *Aum* is made of three letters A, U and M, indicating truth, intelligence and happiness and thus the recitation of *Aum Brahma* is the most efficacious form of contemplation of the Lord.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

अनन्य-चेताः with exclusive-mind, सततं ever, यः who, मां me, स्मरति thinks, नित्यशः constantly, तस्य of him, अहं I, सुलभः easily obtained, पार्थ Arjuna, नित्य-युक्तस्य of ever-engaged, योगिनः of Yogee.

14. O Arjuna ! who constantly thinks of me with exclusive mind, I am easily obtained by that ever engaged *Yogee*.

One who without thinking of anything else ever meditates on the Lord with his whole mind is called *Nitya-Yukta*, concentrated *Yogee* ever engaged in *Atma* contemplation and unattached to all pleasures and pain, and such a person soon attains to the Lord the supreme goal of all.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

मां me, उपेत्य having come, पुनः-जन्म again-birth, दुःख-
आलयं pain-abode, अशाश्वतं uneternal, न not, आप्नुवन्ति attain,
महा-आत्मानः great-persons, संसिद्धिं success, परमां Supreme,
गता. acquiring.

15. The (*mahatmas*) great persons, acquiring the supreme success, having come to me attain not to birth again the abode of pain and uneternal.

The *Yogees* by acquiring supreme success (knowledge) attain to the Lord and they are thus liberated from the bondage of re-birth in the world which is full of pain and ever changing *i.e.* the *Yogees* succeed by acquiring knowledge to obtain *Brahma* union and thereby they attain to libration and supreme bliss.

आब्रह्मभुवनल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

आ-ब्रह्म-भुवनात् up to-*Brahma*-abode, लोकाः worlds, पुनः-
अवर्तिनः again-return, अर्जुन Arjuna, मां me, उपेत्य
having come, तु but, कौन्तेय Arjuna, पुनः-जन्म re-birth,
न not, विद्यते is.

16. Arjuna! from all the worlds up to the *Brahma* abode there is return again, but O Arjuna ! on coming to me there is no rebirth.

The worshippers of other gods up to the creator *Brahma* not knowing the supreme Lord after enjoying

the worship (action) fruits again go to the bondage of rebirth and do not attain to liberation, but the knowers and devotees of the Lord are freed from this bondage of the world and attain to liberation for ever *i.e.*, worshippers of the Lord attain to liberation while the worshippers of other gods through delusion and ignorance ever suffer bondage of rebirth in the world again and again.

3. CREATION AND DISSOLUTION (17—22).

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

सहस्र-युग-पर्यन्तं thousand-period-duration, अहः day, यत् which, ब्रह्मणः of *Brahma*, विदुः know, रात्रिं night, युग-सहस्र-अंतां period-thousand-duration, ते they, अहः-रात्र-विदुः day-night-knowers, जनाः people.

17. The people who are the knowers of day and night know the duration of thousand *Yugas* as a *Brahma* day and the duration of thousand *Yugas* as a night.

The wise men who understand the problem of creation (day) and dissolution (night) know that a day and a night of *Brahma* each consist of 1000 *Yugas*.

A *Brahma Yuga* comprises four ordinary *Yugas* called *Satyuga* (of 1728000 years), *Treta Yuga* (of 1296000 years), *Dwapar Yuga* (of 864000 years) and *Kaliyuga* (of 432000 years). Thus one *Brahma Yuga* is of 43, 20,000 years and a *Brahma* day or night each of 43,200,000 years. Cf. *Vishnu* I—3—14:—

कृतं त्रेताद्वापर च कलिश्चैव चतुर्युगम् ।

प्राच्यते तत् सहस्रं च ब्रह्मणो दिवसं मुने ॥

The *Maha Yuga* consists of *Satyuga*, *Dwapar*, *Treta* and *Kaliyuga* and 100 such *Mahayugas* are equal to one day of *Brahma*.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

अव्यक्तात् from the unmanifested, व्यक्तयः manifested, सर्वाः all, प्रभवन्ति are born, अहो-आगमे on day-coming, रात्रि-आगमे on night-coming, प्रलीयन्ते are dissolved, तत्र in that, एव very, अव्यक्त-संज्ञके in manifested-called.

18. On the coming of the day all the manifested are born from the unmanifested and on the coming of night they are dissolved in that called the unmanifested.

On rise of the *Brahma* day all beings are created through Nature and on the setting of *Brahma* night they are dissolved in Nature i.e. the creation (making) and dissolution (unmaking) of all beings is caused by Nature at intervals of 1000 *Yugas*.

The day (creation period) is also called *Kalpadi* and the night (dissolution period) as *Kalpanta*—see *Gita* IX—7.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

भूत-ग्रामः beings-mass, सः that, एव verily, अयं this, भूत्वा

having been, भूत्वा having been, प्रलीयते is dissolved, रात्रि-आगमे on night-coming, अवशः helplessly, पार्थ Arjuna, प्रभवति is born, अहः-आगमे on day-coming.

19. That mass of beings is verily again and again helplessly dissolved on the coming of night and created on the coming of day.

The world consisting of the bodily beings enters into nature at dissolution (night) and is formed out of nature at creation (day) and this process of creation and dissolution goes on indefinitely and certainly. But this does not affect their soul which is neither created nor dissolved as described in the next verse.

परस्तस्मात्तुभावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

परः higher, तस्मात् than that, तु but, भावः entity, अन्यः another, अव्यक्तः unmanifested, अव्यक्तात् from unmanifested, सनातनः eternal, यः which, सः that, सर्वेषु in all, भूतेषु in beings, नश्यत्सु in destruction, न not, विनश्यति is destroyed.

20. But higher than that unmanifested is another eternal unmanifested entity which on the destruction of all beings is not destroyed.

As mentioned in the last verse the world consisting of the mortal beings is created and dissolved repeatedly at the beginning and end of each *Maha Yuga* by nature called the unmanifested. The inner soul (*Atma*) is also called the eternal unmanifested but it is superior to and

beyond nature and is therefore neither born nor destroyed at creation and dissolution but remains ever free and blissful.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः unmanifested, अक्षरः immortal, इति thus, उक्तः described, तं it, आहुः they call, परमां supreme, गतिं goal, यं when, प्राप्य having attained, न not, निवर्तन्ते return, तत् that, धाम abode, परमं supreme, मम my.

21. What is described as "the immortal unmanifested" they call it the Supreme Goal and having attained which they return not, that is my supreme abode.

The *Atma* (soul) described as eternal unmanifested in the last verse is the Supreme Lord himself, the Supreme Goal of all by attaining (realizing) which the embodied person is liberated from the bondage of creation and dissolution for ever.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

पुरुषः person, सः that, परः supreme, पार्थ Arjuna, भक्त्या with devotion, लभ्य attainable, तु and, अनन्यया with exclusive, यस्य whose, अन्तः within, स्थानि stationed, भूतानि beings, येन by whom, सर्वं all, इदं this, तत् pervaded.

22. Arjuna! that Supreme Person within which the beings are stationed and by which all

this is pervaded is attainable with exclusive devotion.

The *Atma* the inner soul and supporter of all is the Supreme Lord himself and it is realized and attained with exclusive devotion alone.

4. BRIGHT AND DARK PATHS (23-28).

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यांति तं कालं वक्ष्यामि भरतर्षभः ॥ २३ ॥

यत्र in which, काले in time, तु now, अनावृत्तिं not return, आवृत्तिं return, च and, एव very, योगिनः *Yogees*, प्रयाताः departing, यांति go, तं that, कालं time, वक्ष्यामि I will describe, भरत-कृष्ण *Bharata*-great.

23. What time the departing *Yogees* go to return and not to return, that time O Arjuna ! I will describe.

Now Lord Krishna is going to describe the two paths of *Karma* (action) one of which leads the *Yogee*, on death, to rebirth (bondage) and the other to freedom from rebirth (liberation). The course of *Karma* is called here as time on account of its certain inscrutable nature as *fate* which overtakes all and can not be avoided.

अग्निर्ज्योतिरहः शुक्लः परमासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

अग्निः fire, ज्योतिः light, अहः day, शुक्लः bright fortnight, षण्-मासा six months, उत्तरायणं northern solstice, तत्र in that,

प्रयाताः departing, गच्छन्ति attain, ब्रह्म *Brahma*, ब्रह्म-विदः *Brahma*-knowers, जनाः people.

24. Fire light, day, bright fortnight and six months of the northern solstice are (the time) in which the departing *Brahma* knowers attain to *Brahma*.

Firelight, day, bright fortnight and the northern solstice appear to be fourfold worships of the Lord as referred to in VII—16. Therefore light etc. constitute the Bright Paths of unattachment, the followers of which after death, attain to *Brahma* and liberation. Cf. *Prashna* I—10:—

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽस्मानमन्विष्यादित्यमभि-
जायन्ते एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरा-
वर्तन्ते इत्येष निरोधस्तदेष श्लोकः ॥

Those who through northern path, austerity, celibacy, faith and knowledge seek *Atma*, go to the Sun, because that is the abode of *Prana* (life) and their support and immortality and there is no return from it.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगो प्राप्य निवर्तते ॥ २५ ॥

धूमः smoke, रात्रिः night, तथा and, कृष्णः dark fortnight, षण्-मासाः six-months, दक्षिणायनं southern solstice, तत्र in that, चान्द्रमसं moon like, ज्योतिः light, योगो *Yogee*, प्राप्य having obtained, निवर्तते returns.

25. Smoke, night, dark fortnight, six months

of southern solstice are (the time) in which the *Yogee* having obtained the moon-like light returns.

Smoke, night, dark fortnight and the southern solstice appear to be the four kinds of delusion referred to in VII—15. These smoke etc., constitute the Dark Path of attachment, the followers of which obtaining the short moon-like enjoyment again attain to bondage. Cf. *Prashna* I—9:—

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च तद्ये ह वै तदिष्टापूर्ते
कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ते एव पुनरावर्तन्ते तस्मादेत
ऋषयः प्रजाकामाः दक्षिणं प्रतिपद्यन्ते एष ह वै रयिर्यः पितृयाणः ॥

The time is *Prajapati* and it has two paths—south and north. Those who worship with sacrifice and gifts go to the moon world and return again. Therefore the sages desiring the world go by the south, *Pitric* or moon path.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६

शुक्ल-कृष्णे bright-dark fortnights, गती paths, हि verily, एते these, जगतः of world, शाश्वते ancient, मते considered, एकया by one, याति attains, अनावृत्तिं not to return, अन्यया by other, आवर्तते returns, पुनः again.

26. The bright and dark fortnights are considered to be the ancient paths of the world. By the one he attains not to return and by the other he returns again.

The Bright and Dark paths are regarded to be the two ancient paths of actions (with attachment and unattachment) one of which leads to liberation, and the other to bondage (rebirth). Cf. *Mahabharata*. XII—17—15:—

पन्थानौ पितृयानश्च देवयानश्च विश्रुतौ ।

ईजानाः पितृयानेन देवयानेन मोक्षिणः ॥

There are two *Deva* and *Pitri* paths. The performers of sacrifice etc. go by the *Pitri* path and the liberation seekers go by the *Deva* Path.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

न not, एते these two, सृती paths, पार्थ Arjuna, जानन् knowing, योगी *Yogee*, मोहयति forgets, कश्चन any, तस्मात् therefore, सर्वेषु in all, कालेषु in times, योग-युक्तः *Yoga*-engaged, भव be, भर्जुन Arjuna.

27. O Arjuna ! no knowing *Yogee* forgets these two paths and therefore O Arjuna! at all times be thou engaged in *Yoga*.

A *Yogee* knowing the effects of the two Bright and Dark paths of unattachment and attachment never forgets their character and therefore one must constantly engage in *Yoga* of unattachment and thereby attain to liberation and Supreme Goal.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

वेदेषु in *Vedas*, यज्ञेषु in sacrifices, तपःसु in austerities, दानेषु in gifts, यत् what, पुण्य-फलं good-fruit, प्रदिष्टम् declared, अत्येति crosses beyond, तत् that, सर्वं all, इदं this, विदित्वा having known, योगी *Yogee*, परं supreme, स्थानं abode, उपैति attains, च and, आद्यं primal.

28. The *Yogee*, having known the good fruits which are declared to be in the *Vedas*, sacrifices, austerities and gifts, crosses beyond them all and attains to the supreme primal abode.

The *Yogee* knowing the character and effect of the two paths chooses the Bright one and by unattachment to the fruits of all actions as *Veda* study, sacrifice, austerity and gifts etc. attains to the supreme bliss.

Thus ends chapter VIII called the Immortal *Brahma*.

CHAPTER IX.

SUPREME SECRET KNOWLEDGE.

This chapter also like chapter VII describes the supreme knowledge and character of the Lord and deals with the following subjects:—

- (1) Character and effect of knowledge 1—3;
- (2) The Lord as creator and supporter of all but unattached 4—10;
- (3) Nature and fate of godly and ungodly beings, 11—15;
- (4) The Supreme Lord as all in all 16—19,
- (5) Nature and fruit of worship with attachment and without attachment 20—25, and
- (6) Character and effect of devotion 26—34.

1. CHARACTER AND EFFECT OF KNOWLEDGE (1—3).

श्रीभगवानुवाच ।

दं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

इदं this, तु now, ते for thee, गुह्यतमं most secret, प्रवक्ष्यामि I will describe, अनसूयवे for the artless, ज्ञानं knowledge, विज्ञान-सहितं realization-together, यत् which, ज्ञात्वा having known, मोक्षयसे shalt be liberated, अशुभात् from evil.

1. The Lord said—I shall describe for thee the artless, this most secret knowledge together

with realization, knowing which, thou shalt be liberated from evil.

Knowledge of the Lord and realization of his character leads to liberation from bondage of body and that is going to be described in this chapter for the benefit of the devotees. This knowledge is the highest of all things and is disclosed only to worthy persons and devotees of the Lord.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

राज-विद्या royal-learning, राज-गुह्यं royal-secret, पवित्र purifier, इदं this, उत्तमं supreme, प्रत्यक्ष-अवगमं clearly-comprehensible, धर्म्यं full of piety, सुसुखं easy, कर्तुं to perform, अव्ययं imperishable.

2. This is royal learning, royal secret, supreme purifier, clearly comprehensible, full of piety, easy to perform and imperishable.

The Supreme and secret knowledge of the Lord has the following merits :—

(1) It is the king of learning as it leads to liberation and *Brahma* union ; (2) King of secrets as it is to be disclosed only to the worthy and not to the unworthy ; (3) Supreme purifier as it destroys all the impurities of the heart as sins, doubts and delusions etc. ; (4) Clearly comprehensible as it immediately leads to destruction of all pain and attainment of happiness, (5) Full of piety as it leads to devotion and contemplation of the Lord,

- (6) Easy to perform as it is capable of easy practice and
 (7) Imperishable as it is not lost and one does not attain to delusion again.

अश्रद्धाणाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तते मृत्युसंसारवर्त्मनि ॥ ३ ॥

अश्रद्धाणाः having no faith, **पुरुषः** persons, **धर्मस्य** of knowledge, **अस्य** of this, **परन्तप** Arjuna, **अप्राप्य** not having attained, **मां** me, **निवर्तन्ते** return, **मृत्यु-संसार-वर्त्मनि** in death-world-path.

3. Arjuna! persons having no faith in this knowledge, not having attained to me, return to the path of the mortal world.

Persons not striving for knowledge can not attain to the Lord but ever attain to delusion and bondage in the world *i. e.* without knowledge there can be no attainment of the Lord and liberation from rebirth. Cf. *Kathaballi* II—3—4:—

इह चेदशकद्बोद्धुम्प्राक् शरीरस्य विस्मृतः ।

ततः मर्गेषु लोकेषु शरीरत्वाय कल्पते ॥

If he does not know it before leaving the body, then he attains to body on the creation of the world.

2. LORD AS SUPPORTER & UNATTACHED (4—10).

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

मया by me, **ततः** pervaded, **इदं** this, **सर्वं** all, **जगत्** world, **अव्यक्त-मूर्तिना** by unmanifested-form, **मत्-स्थानि** me-resting,

सर्व-भूतानि all-beings, न not, च and, अहं I, तेषु in them, अवस्थितः resting.

4. All this world is pervaded by my unmanifested form. All beings are resting on me but I am not resting on them.

The Lord is unmanifest (incomprehensible through the senses) and all pervading (filling all space) and as such the Lord is the essence and support of the world and all beings. The Lord is, however, separate from and not attached to the beings, Vide *Gita* VII—12, and also Cf. *Ishavasa*:—

ईशा वास्यमिदं सर्वं यत् किञ्चित् जगत्यां जगत् ।

Whatever moves in the world is pervaded by the Lord.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

न not, च and, मत्-स्थानि in me-resting, भूतानि beings, पश्य see, मे my, योगं creation, ऐश्वरं lordship, भूत-भृन् beings-supporter, न not, च and, भूत-स्थः in beings-resting, मम my, आत्मा self, भूत-भावनः beings-creator.

5. And the beings are not resting on me, see my creation and lordship, my self is the creator and supporter of beings but not resting on beings.

The whole world is the creation and glory of the Lord who by his impersonal (*Nirguna*) form is not the

supporter of beings. It is only by his personal (*Atmic*) form that he is the creator and supporter of beings, but even in that form he is separate and unattached from beings.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

यथा as, आकाश-स्थितः in sky-resting, नित्यं ever, वायुः wind, सर्वत्र-गः everywhere-going, महान् great, तथा so, सर्वाणि all, भूतानि beings, मत्-स्थानि in me-resting, इति thus, उपधारय know.

6. As the great wind going everywhere is ever resting on the sky-so all beings are resting on me thus do thou know.

As the sky (ether) pervades the great and extensive wind and is not tainted by it owing to its subtle nature, so the *Atma* pervades and supports all the wide world and owing to his supreme character is not tainted by it but ever remains unattached and separate i.e. the *Atma* is unattached and separate from the beings as the ether from the wind. Cf. *Atmabodha* 35:—

अहमाकाशवत्सर्वबहिरन्तर्गतोऽच्युतः ।

सदाः सर्वसमः शुद्धो निस्संगो निर्मलोऽचलः ॥

Like the sky I pervade everywhere inside and outside of all beings. I am imperishable, pure, unattached, spotless, stable and equal to all.

सर्वभूतानि कौन्तेय प्रकृतिं यांति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विस्ृजाम्यहम् ॥ ७ ॥

सर्वं-भूतानि all-beings, कौन्तेय Arjuna, प्रकृति nature, यान्ति go, मामिहां my, कल्प-क्षये at kalpa-end, पुनः again, तानि them, कल्प-आदौ at kalpa-beginning, विस्जामि I create, अहं I.

7. Arjuna! all beings at the end of a *Kalpa* go to my nature and again at the beginning of a *Kalpa* I create them.

All beings dissolve and enter into nature at the end of a *Kalpa* or destruction time and the Lord forms them out of nature at the beginning of a *Kalpa* or creation time *i.e.* the Lord is the cause of the creation and dissolution of all beings through his nature, *Vida Gita* VII—6 and VIII—18.

प्रकृतिं स्वामवष्टभ्य विस्जामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

प्रकृतिं nature, स्वां own, अवष्टभ्य having controlled, विस्जामि I create, पुनः again, पुनः again, भूत-ग्रामं beings-multitude, इमं this, कृत्स्नं all, अवशं forcibly, प्रकृतेः from nature, वशान् from force.

8. Controlling my own Nature, I again and again create all this multitude of beings forcibly from the force of nature.

The world composed of all beings is formed out of nature voluntarily and repeatedly through the qualities of their own actions and thus the beings are subject to nature and nature is subject to the Lord who is however subject to none and therefore unattached, see *Gita* VII—6. Cf. *Mahabharata* XII—211—7:—

तत्कारणैर्हि संयुक्तं कार्यसंग्रहकारकम् ।

येनैतद्वर्तते चक्रमनादिनिधनं महत् ॥

The man controlled by desires engages in action which causes the wheel of endless, perishable and mighty creation to revolve.

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ६ ॥

न not, च and, मां me, तानि those, कर्माणि actions, निबध्नन्ति bind, धनंजय Arjuna, उदासीनवत् unconcerned as, आसीनं sitting, असक्तं unattached, तेषु in those, कर्मसु in actions.

9. Those actions, O Arjuna! do not bind me sitting as unconcerned and unattached to those actions.

As explained in the last verse the beings are formed out of nature in accordance with the qualities of their actions and the Lord is therefore not concerned or attached with creation but a mere witness of nature's actions i.e. the actions are caused by the qualities of nature and the Lord is not the doer but simply a witness of actions.

मयाऽध्यक्षेण प्रकृतिः सृयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

मया by me, अध्यक्षेण by lordship, प्रकृतिः nature, सृयते produces, स-चर-अचरं with-moveable-immovable. हेतुना by reason, अनेन by this, कौन्तेय Arjuna, जगत् world, विपरिवर्तते revolves.

10. Nature produces moveable and immoveable (world) with my lordship and O Arjuna! for this reason the world revolves.

Nature forms or creates the world with the union of its master *Atma* (soul). The one is inert and perishable while the other is *sat-chit-ananda* (truth, intelligence and bliss). Therefore it is the association of *Atma* with nature that produces and keeps the world alive.

3. NATURE AND FATE OF BEINGS (11-15).

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

अवजानन्ति disregard, मां me, मूढाः deluded, मानुषीं human, तनुं body, आश्रितं possessed, परं supreme, भावं character, अजानन्तः not knowing, मम my, भूत-महेश्वरं beings-great Lord.

11. The deluded disregard me possessed of human body by not knowing my supreme character as the great Lord of beings.

The deluded or ignorant people not knowing the supreme character of the embodied Soul do not respect and worship it but regard it foolishly as mere mortal body. *Vida Gita* VII—24. Cf. also *Adhyatma*. I—5—55 :

त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः ।
मानुषं त्वमिमन्यन्ते मायिनं परमेश्वरम् ॥

O Lord! deluded by thy *maya* the people know thee not and regard the master of *maya* as mere man.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

मोघ-आशा: of vain-hopes, मोघ-कर्माणः of vain-actions, मोघ-ज्ञाना: of vain-knowledge, विचेतसः deluded, राक्षसीं demoniac, आसुरीं ungodly, च and, एव very, प्रकृतिं nature, मोहिनीं delusive, श्रिताः possessed.

12. The deluded are of vain hopes, vain actions, vain knowledge, and possessed of demoniac, ungodly and delusive nature.

The deluded persons referred to in the last verse by not knowing the supreme character of *Atma* ever fail in all their desires, deeds and knowledge and they become sinful, very low and degraded i.e. the deluded persons attain to no success and sink down to the lowest state, see *Gita* XVI—20.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

महात्मानः great persons, तु but, मां me, पार्थ Arjuna, दैवीं godly, प्रकृतिं nature, आश्रिताः possessed, भजन्ते worship, अनन्य-मनसः without another-mind, ज्ञात्वा having known, भूत-आदि beings-source, अव्ययं imperishable.

13 But Arjuna ! the *Mahatmas* possessed of godly nature, knowing me as the source of

beings and imperishable worship me with exclusive mind.

The wise persons of good conduct (sages) knowing the supreme character of the Lord as eternal and primal cause of the world engage themselves in the exclusive worship of the Lord with devotion and attain to him i.e. the knowers of the Lord worship him and attain to Supreme Goal.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

सततं constantly, कीर्तयन्तः singing hymns, मां me, यतन्तः striving, च and, दृढ-व्रताः of hard-worship, नमस्यन्तः saluting, च and, मां me, नित्य-युक्ताः ever-engaged, उपासते adore.

14. And constantly singing of me, striving, worshipping hard, saluting me with devotion and ever engaged they adore me.

The sages of godly nature mentioned in the last verse always adore and worship the Lord with hymns, austerities, contemplation and devotion and other means.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

ज्ञान-यज्ञेन with knowledge-sacrifice, च and, अपि also, अन्ये others, यजन्तः worshipping, मां me, उपासते adore, एकत्वेन

by one, *पृथक्त्वेन* by different, *बहुधा* by many, *विश्वतःसुखं* all-faced.

15. Other persons worshipping with knowledge sacrifice adore me the all faced as one, as different and as many.

Some wise men (sages) worship the Lord for attainment of knowledge in three ways :—

(1) as one without another, all pervading and all in all.

(2) as one called by thousand different names.

(3) As of manifold and universale forms.

4. CHARACTER OF THE LORD (16-19).

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

अहं I, क्रतुः offering, अहं I, यज्ञः sacrifice, स्वधा food, अहं I, अहं I, औषध herb, मन्त्रः hymn, अहं I, अहं I, एव verily, आज्य butter, अहं I, अग्निः fire, अहं I, हुते oblation.

16. I am sacrifice, I am offering, I am food, I am herb, I am hymn, I am butter, I am fire, and I am also the oblation.

The Lord is the sacrifice etc. and thus the cause of all creation and maintenance of the world and the realization of such supreme character of the Lord leads to his devotion and attainment, Vide *Gita* IV—24.

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमौंकार ऋक्सामयजुरेव च ॥ १७ ॥

पिता father, अहं I, अस्य of this, जगतः of world, माता mother, धाता supporter, पितामहः grand father, वेद्यं knowable, पवित्रं sacred, औंकार *Aum*, ऋक् *Rig*, साम *Sama*, यजुः *Yaju*, एव very, च and.

17. I am the father, mother, supporter and grand father of this world and I am knowledge, sacred *Aum*, *Rig*, *Sama*, and *Yaju* (*Vedas*).

The Lord is the creator, supporter and protector of all and he is also the knowledge, the knowable and the knower i.e. the Lord is the stability, intelligence and Supreme Goal of the world, Cf. *Brahma Sutra* I—1—2 :—जन्माद्यस्य यतः । शास्त्रयोनित्वात् ॥

From whom is the birth etc. of this (world) and he is the root cause of the *Shastras* (scriptures).

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

गतिः goal, भर्ता supporter, प्रभुः master, साक्षी witness, निवासः abode, शरणं refuge, सुहृत् benefactor, प्रभवः creator, प्रलयः destroyer, स्थानं place, निधानं store house, बीजं seed, अव्ययं imperishable.

18. I am the goal, supporter, master, witness, abode, refuge, benefactor, creator, destroyer, place, store house and imperishable seed.

The Lord is the Supreme Goal, inner soul, life-essence, creator, supporter and destroyer and eternal source and all in all of the whole world.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १६ ॥

तपामि I heat, अहं I, अहं I, वर्षं rain, निगृह्णामि I withhold, उत्सृजामि I release, च and, अमृतं immortality, च and, एव verily, मृत्युः death, च and, सत् being, असत् nonbeing, च and, अहं I, अर्जुन Arjuna.

19. I heat, I rain, I withhold and I release, I am immortality and mortality and O Arjuna! I am also being and non-being.

The Lord is the cause of heat, rain and draught, of life and death, and of all manifestation and unmanifestation i.e. the Lord is the cause of all good and evil and creation and destruction of the world Cf. *Koorma* III—6—21:—

यः स्वभासा जगत्कृत्स्नं प्रभासयति सर्वशः ।

सूर्यो वृष्टिं वितनुते स्वोस्तेनैव स्वयम्भुवः ॥

The sun, which with its light illuminates the world on all sides, also produces rain with its rays.

5. NATURE AND FRUIT OF WORSHIP (20-25).

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

त्रि-विद्याः three-*Vedas* followers, मां me, सोम-पाः soma-drinkers, पूत-पापाः purified-from sins, यज्ञैः with sacrifices,

इष्ट्वा having worshipped, स्वर्-गतिं heaven-attainment, प्रार्थयन्ते pray, ते they, पुण्यं good, आसाद्य having obtained, सुर-इन्द्र-लोकं god-Indra-world, अश्नन्ति eat, दिव्यान् celestial, दिवि in heaven, देव-भोगान् godly-enjoyments.

20. The three *Vedas* followers, *soma* drinkers, purified from sins, worshipping me with sacrifice, pray me for attainment of heaven, and they then attaining the pious world of god *Indra* enjoy in heaven the celestial pleasures of gods.

This verse is connected with the next one and says that the performers of *Vedic* rituals worship the Lord with *soma* sacrifice for attainment of heaven and they are freed from their sins and attain to their desired objects i.e. performance of action with attachment leads to action fruits of desired objects.

Soma is a sacred herb offered in certain sacrifices as it is supposed to be pleasing to the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २१ ॥

ते they, तं that, भुक्त्वा having enjoyed, स्वर्ग-लोकं heaven-world, विशालं great, क्षीणे on exhaustion, पुण्ये on good, मर्त्य-लोकं mortal-world, विशन्ति enter, एवं thus, त्रयी-धर्मं three knowledge, अनुप्रपन्ना followers, गत-अगतं coming-going, काम-कामाः desire-seekers, लभन्ते attain.

21. Having enjoyed the great heavenly world and on exhaustion of good actions, they return to the mortal world and thus the followers of these

three knowledge (*Vedas*) seeking desires attain to coming and going.

The worshippers of the Lord with attachment as mentioned in the last verse at first enjoy the heavenly pleasures the fruits of their good deeds (worship) and on the ending of these action fruits (enjoyments) they return to the bondage of the world and thus the performers of the *Vedic* sacrifices with attachment continuously attain to going and coming or rebirth in the world. Cf. *Mundaka* I—2—10 :—

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ने प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥

The deluded regard the sacrifice good action as supreme and do not prefer anything else. They enjoy great pleasure in heaven and on their exhaustion they return to this world or even to a lower one.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

अनन्याः without another, चिन्तयन्तः thinking, मां me, ये who, जनाः men, पर्युपासते adore, तेषां of them, नित्य-अभियुक्तानां of constant-*Yogees*, योग-क्षेमं gain-welfare, वहामि I ordain, अहं I.

22. The men who without thinking of another adore me, are the constant *Yogees* and their gain and welfare I ordain.

It was said in the last verse that the performers of worship with attachment attain to rebirth or bondage in

the world. Now it is said that the persons who without attachment for any object ever worship the Lord with devotion, the Lord grants them *Yoga* (attainments of what they want *viz.*, happiness) welfare (protection from all evil or pain) *i.e.* the *Yogees* of the Lord ever attain to bliss and liberation.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ये who, अपि also, अन्य-देवता-भक्ता: other-gods-devotees, यजन्ते worship, श्रद्धया with faith, अन्विता: filled with, ते they, अपि also, मां me, एव alone, कौन्तेय Arjuna, यजन्ति worship, अविधिपूर्वकं unknowingly.

23, Even who are the devotees of other gods and worship them full of faith, they also, O Arjuna ! worship me alone unknowingly.

The persons who worship other gods with faith for attainment of some object really worship the Supreme Lord whom they know not as the Lord is the subject of all worship, the fortifier of faith, the giver of all action fruits and the gods are of his form, see *Gita* VII—21 and 22, also Cf. *Mahabharata* XII—341—36:—

ब्रह्माणं शितिकंठं च याश्चान्या देवताः स्मृताः ।

प्रबुद्धचर्याः सेवन्तो मामेवैष्यन्ति यत्परम् ॥

The sages meditating on *Brahma*, *Shiva* and other gods attain to me.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

अहं I, हि verily, सर्व-यज्ञानां of all-sacrifices, भोक्ता enjoyer, च and, प्रभुः master, एव alone, च and, न not, तु but, मां me, अभिजानन्ति know, तत्त्वेन with truth, अतः hence, च्यवन्ति fall, ते they.

24. I alone am the enjoyer and master of all the sacrifices, but as they know me not in truth, hence they fall down.

The worshippers of other gods are in fact the worshippers of the Supreme Lord as referred to in the last verse. The Supreme Lord is the receiver of all worship and rewarder of its fruits. But the aforesaid persons by not knowing the Lord are deluded, and therefore they are degraded and fall in bondage. See *Gita* VII—23. Cf. also *Koorma* III—4—8:—

अहं हि सर्वहविषां भोक्ता चैव फलप्रदः । पर्वदेवतनुर्भूत्वा सर्वात्मा सर्व-
संस्थितः । मां पश्यन्तीह विद्वांसो धार्मिका वेदवादिनः ॥

I am the enjoyer of all sacrifices and giver of all fruits. I am the embodiment of gods, the inner soul of all and the dweller in all.

यांति देवव्रता देवान् पितृन्यांति पितृव्रताः ।

भूतानि यांति भूतेज्या यांति मद्याजिनोऽपि माम् ॥ २५ ॥

यान्ति go, देव-व्रताः gods-worshippers, देवान् gods, पितृन् ancestors, यान्ति go, पितृ-व्रताः ancestor-worshippers, भूतानि beings, यांति go, भूत-इज्याः beings-worshippers, यान्ति come, मत्-याजिनः my-worshippers, अपि also, मां me.

25. The gods worshippers go to the gods, ancestors worshippers go to the ancestors, beings worshippers go to the beings and my worshippers also come to me.

Whatever kind of worship one performs for attaining any object that he attains and thus the devotees of the gods go to gods' world (heaven), the worshippers of the *Pitris* go to the *Pitri* world (starry firmament) and so the worshippers of beings (men) go to the human world (earth) and similarly the devotees of the Lord go to the supreme abode *i.e.* one gets the fruit according to the character and quality of his worship. Cf. *Mahabharata* XII—352—3:—

यस्मिन्यस्मिंश्च विषये यो यो याति विनिश्चयम् ।

स तमेवाभिजानाति नान्यं भरतसत्तम ॥

O great *Bharata*! whoever believes in whatever object, he attains to that and to no other.

6. CHARACTER AND EFFECT OF DEVOTION (26-34).

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तद्दहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

पत्रं leaf, पुष्पं flower, फलं fruit, तोयं water, यः who, मे for me, भक्त्या with devotion, प्रयच्छति offers, तद् that, अहं I, भक्ति-उपहृतं devotion-offered, अश्नामि I enjoy, प्रयता-आत्मनः of striving-person.

26. Who offers me with devotion a leaf, a flower or a fruit, I enjoy the devoted offering made

by that striving person.

The Lord is pleased and reached with mere devotion of service, self-resignation and simple worship and requires no hard or costly worship or suffering *i.e.* simple and faithful devotion is the surest way of pleasing and attaining the Lord, Cf. *Bhagawata* X—81—9:—

नन्वेतदुपनीतं मे परमप्रीणनं सखे ।

तर्पयंत्यंग मां विश्वमेते पृथुकतण्डुलाः ॥

O friend ! I say truly that this parched rice brought by thee is very dear and satisfactory to me. This rice will content me and all the world.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

यत् what, करोषि thou doest, यत् what, अश्नासि eatest, यत् what, जुहोषि sacrificest, ददासि givest, यत् what, यत् what, तपस्यसि austerity-performest, कौन्तेय Arjuna, तत् that, कुरुष्व do, मत्-अर्पणं me-resignation.

27. Whatever thou doest, eatest, sacrificest, givest, and austerity performest, Arjuna! do thou resign it to me.

One should perform all bodily and other good actions as a service of devotion to the Lord and not for his own enjoyment as such actions lead to knowledge and bliss. Vide *Gita* V-11 and also Cf. *Bhagawata* XI-2-36:—

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मनवानुसृतस्वभावात् ।

करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥

Whatever actions one performs with his body, speech, mind, senses, intellect, heart, and nature, he should resign all such actions to the Lord.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

शुभ-अशुभ-फलैः from good-evil-fruits, एवं thus, मोक्षयसे shalt be freed, कर्म-बन्धनैः from action-bondage, संन्यास-योग-युक्त-आत्मा renunciation-Yoga-engaged-person, विमुक्तः liberated, मां me, उपैष्यसि shalt come.

28. Thou shalt be freed from good and evil fruits and action bondage and thus being a person engaged in *sanyas-Yoga* and a liberated man, thou shalt come to me.

One performing all actions with *Brahma* resignation or devotion is freed from all good and evil action fruits as pleasure and pain causing bondage and such a person is both a *Yogee* and *sanyasee*, performer of actions and renouncer of all attachments and so liberated from all bodily bondage and pain, he attains to the Supreme Lord *i.e.* a person resigning his life to the Lord as an act of devotion is freed from all bondage of the world and thus attains to the Supreme Goal.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

समः equal, अहं I, सर्व-भूतेषु in all-beings, न not, मे my, द्वेष्यः hated, अस्ति is, न not, प्रियः loved, ये who, भजन्ति worship, तु but, मां me, भक्त्या with devotion, मयि in me, ते they, तेषु in them, च and, अपि also, अहं I.

29. I am equal to all beings and for me there is no hated and beloved. They who worship me with devotion are in me and I am also in them.

The Lord is impartial and the same to all. He has no likes and dislikes for any one. Any one can please and reach him with devotion without distinction of caste, creed, religion or country, etc. i.e. the Lord is equal to all persons and is attainable by all with devotion alone. Cf. *Bhakti Ratnakara* I—104:—

न तस्य कश्चिद्द्वयितः सुहृत्तमो न वा प्रियो द्वेष्य उपेक्ष्य एव च ।
तथापि भक्तान् भजते यथा तथा सुरहृदो यद्वदुपाश्रितोऽर्थदः ॥

He has no beloved, friend, dear, enemy or discarded person. He remembers his devotees as the celestial tree fulfils the desires of its worshippers.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

अपि even, चेत् if, सु-दुराचारः great-sinner, भजते worships, मां me, अनन्य-भाक् exclusive-devotion, साधुः sage, एव alone, सः he, मन्तव्यः regardable, सम्यक् right, व्यवसितः perceiver, हि for, सः he.

30. Even if a great sinner worships me with exclusive devotion, he is to be regarded as a saint

for he is a right perceiver.

Even a great sinner by devoting himself to the Lord becomes a sage (wise man) for such a person is a perceiver or knower of the supreme character of the Lord and therefore he worships the Lord with devotion and is thus freed from his sins. Vide *Gita* IV—36 and Cf. also *Koorma* II—4—10:—

अन्येऽपि ये स्वधर्मस्थाः शुद्धाद्या ये च नीचजाः ।

भक्तिमन्तः प्रमुच्यन्ते कालेनापि हि संगताः ॥

The low castes as *Shudras* etc. who are the doers of good and of devoted mind, also enter into me with truth and are liberated in proper time.

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

क्षिप्रं soon, भवति becomes, धर्म-आत्मा virtuous person, शश्वत् eternal, शान्तिं peace, निगच्छति attains, कौन्तेय Arjuna, प्रति-जानीहि certainly-know, न not, मे my, भक्तः devotee, प्रणश्यति is destroyed.

31. He soon becomes a virtuous person and attains to eternal peace, for O Arjuna ! know with certainty that my devotee is not destroyed.

The sinner who is devoted to the Lord, soon becomes a sage as mentioned in the last verse and being thus freed from sin or attachment he attains to eternal peace and bliss and such a devotee is never lost and degraded but ever attains to liberation and Supreme Goal. Cf. *Mahabharata* III—180—25 :—

शूद्रे तु यद् भवेत्लक्ष्म द्विजे तच्च न विद्यते ।
 न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
 यत्रैतल्लक्ष्यते सर्पं वृत्तं स ब्राह्मणः स्मृतः ।
 यत्रैतन्नभवेत्सर्पं तं शूद्रमिति निर्दिशेत् ॥

O serpent! If a *Shudra* has such characteristics and a *Brahmana* has them not, then that *Shudra* is not a *Shudra* and that *Brahmana* is not a *Brahmana*. O serpent! one possessing such characteristics is held to be a *Brhmana* and one not possessing the same is regarded as a *Shudra*.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युःपापयोनयः । ।

स्त्रियोवैश्यास्तथाशूद्रास्तेऽपि यांति परां गतिम् ॥ ३२॥

मां me, हि verily, पार्थ Arjuna, व्यपाश्रित्य being refuged, ये who, अपि also, स्युः be, पाप-योनयः of sinful-origin, स्त्रियः women, वैश्याः trading classes, तथा and, शूद्राः serving classes, ते they, अपि also, यांति attain, परां Supreme, गतिं Goal.

32. Arjuna ! being refuged in me even they who are of sinful origin as women, *Vaishyas* and *Shudras* also attain to the Supreme Goal.

Women on account of their delusive nature, the *Vaishyas* on account of their business tricks, and the *Shudras* on account of their engaging in evil actions are called of sinful origin, but all such persons by devotion to the Lord attain to the Supreme Goal or the highest aim and object of life.

It is to be noted that there is no reflection on

the character of women, etc. but it is the quality of their nature only that is referred to in this verse and devotion is the remedy provided for the same.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखलोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

किं what, पुनः again, ब्राह्मणाः *Brahmans*, पुण्याः pious, भक्ताः devotees, राज-ऋषयः royal-sages, तथा and, अनित्य° impermanent, असुख° unhappy, लोकं world, इमं this, प्राप्यः having obtained, भजस्व adore, माम् me.

33. Then what (doubt) about the *Brahmanas*, the pious devotees, and the royal sages? Having obtained this impermanent and unhappy world, do thou adore me.

As described in the last two verses when even the sinners and persons of evil nature attain to bliss and Supreme Goal by devotion to the Lord, there can be no question and doubt about the *Brahmanas* (the *Brahma* knowers), the pious devotees (*Brahma* lovers), and royal sages (*Brahma* knowing kings) attaining to the liberation and Supreme Goal as they are ever engaged in adoring the Lord. The world is perishable and full of pain and suffering and therefore all should strive to secure liberation from the bondage of such world through devotion of the Lord. Cf. *Koorma* II—4—9:—

तेषां सन्निहितो नित्यं ये मां नित्यमुपासते ।

ब्राह्मणाः क्षत्रियाः वैश्या धार्मिका मासुपासते ।

तेषां ददामि तत्स्थानमानन्दं परमस्पदम् ॥

I am always near them who ever adore me. I give supreme abode to the pious *Brahmanas*, *Kshatriyas* and *Vaishyas* who worship me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

मत्-मनाः in me-mind engaged, भव be, मत्-भक्त in me-devoted, मत्-याजी my-worshipper, मां me, नमस्कुरु salute, मां me, एव alone, एष्यसि shalt come, युक्त्वा being engaged, एवं thus, आत्मानं self, मत्-परायणः in me-merged.

34. Be the mind engaged in me, devoted to me, my worshipper and salute me, thus engaged thyself and merged in me, thou shalt come to me alone.

One should ever engage his mind with faith, devotion and adoration in the Lord and by thus engaging and devoting himself to the Lord attain to the realization and union of the Lord. Vide *Gita*—VIII—65.

Thus ends chapter IX called the Supreme Knowledge.

CHAPTER X.

LORD'S GLORIES.

This chapter describes all that is best, highest and excellent in the world as the glory or light of the Lord and deals with the following points:—

- (1) Supreme character of the Lord 1—11;
- (2) Prayer for narration of divine glories 12—18;
- (3) the revelation of the supreme glories of the Lord as the creator, supporter and destroyer of all 19—42.

1. SUPREME CHARACTER OF THE LORD (1-11).

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तच्छ्रुं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

भूयः again, एव verily, महाबाहो mighty armed, शृणु thou here, मे my, परमं supreme, वचः word, यत् which, ते for thee, अहं I, प्रीयमाणाय for the beloved, वक्ष्यामि I will tell, हित-काम्यया with benefit-desire.

1. The Lord said—Arjuna! hear again my supreme word which I will tell thee the beloved with the desire of thy benefit.

This chapter is going to describe the glories or supreme characteristics of the Lord, the hearing and thinking

of which leads the *Yogee* to the knowledge and devotion of the Supreme Lord.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहामादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

न not, मे my, विदुः know, सुर-गणाः gods-hosts, प्रभवं origin, न not, महा-ऋषयः great-sages, अहं I, आदिः source, हि for, देवानां of gods, महा-ऋषीणां of great-sages, च and, सर्वशः by all ways.

2. Neither the hosts of gods nor the great sages know my origin, for I am in every way the source of the gods and the great sages.

Even the gods and sages do not know the origin of the Lord because he is the cause of all *i.e.* the Lord is eternal and without beginning and birthless.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

यः who, मां me, अजं birthless, अनादिं originless, च and, वेत्ति knows, लोक-महा-ईश्वरं world-great-Lord, असंमूढः undeluded, सः he, मर्त्येषु in mortals, सर्व-पापैः from all sins, प्रमुच्यते is freed.

3. Who knows me the birthless, originless and the great Lord of the world, he is undeluded and freed from all sins of the mortals.

The Lord is eternal, unborn and master of all and the knower of such supreme characteristics of the Lord is freed from delusion and attains to liberation from all sins or bondage of the mortal world.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

बुद्धिः intelligence, ज्ञानं knowledge, असंमोहः disillusion, क्षमा forgiveness, सत्यं truth, दमः restraint, शमः calmness, सुखं pleasure, दुःखं pain, भवः birth, अभावः death, भयं fear, च and, अभयं fearlessness, एव verily, च and.

4. Intelligence, knowledge, disillusion, forgiveness, truth, restraint, calmness, pleasure and pain, birth and death, fear and fearlessness.

This verse is connected with the next one and it describes the good (*Sattwa*) qualities of beings as intellect etc. which are the glories of the Lord.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

अहिंसा nonviolence, समता equality, तुष्टिः contentment, तपः austerity, दानं charity, यशः honour, अयशः dishonour, भवन्ति are, भावाः characters, भूतानां of beings, मत्तः from me, एव alone, पृथक्-विधाः of different-kinds.

5. Non-violence, equality, contentment, austerity, charity, honour and dishonour are the different kinds of characters of beings from me alone.

All these characters are the good (*Sattwa*) qualities of beings and they are the creation of the Lord and thus constitute his glories or supreme forms.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

महा-ऋषयः great-sages, सप्त seven, पूर्वे first, चत्वारः four, मनवः Manus, तथा and, मद्-भावाः my-creation, मानसाः from mind, जाताः born, येषां of whom, लोके in world, इमाः these, प्रजाः beings.

6. The seven great sages and the first four *Manus*, were my creation born from the mind and of whom are these beings in the world.

The seven great sages (*Bhrigu, Mareechi, Angira, Pulastya, Pulah, Vasishta* and *Kratu* as represented by the Great Bear stars) and the first four *Manus* (*Swamyambhuba, Swarochisha, Auttami* and *Tamasa*) were the progenitors of the whole world and created from the mind of *Brahma*. This wonderful creation represents the glory of the Lord.

N. B. This verse seems to indicate the time of *Gita*. Vide para 49 of the Preface.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

एतां these, विभूतिं glory, योगं creation, च and, मम my, यः who, वेत्ति knows, तत्त्वतः truly, सः he, अविकम्पेन with firm, योगेन with devotion, युज्यते is engaged, न not, अत्र in this, संशयः doubt.

7. Who truly knows this glory and creation of mine, he is engaged in firm devotion. There

is no doubt about it.

The knowledge of the wonderful glories and creation of the Lord described in the preceding verses leads to the stable devotion of the Lord from which one never wanders again.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

अहं I, सर्वस्य of all, प्रभवः creator, मत्तः from me, सर्वं all, प्रवर्तते moves, इति thus, मत्वा having believed, भजन्ते worship, मां me, बुधाः wise, भाव-समन्विताः with devotion-filled.

8. I am the creator of all and all moves from me, the wise thus believing worship me filled with devotion.

The knowledge and realization of the fact that the Lord is the creator, supporter and destroyer of the whole world, fills one with love and wonder and he therefore engages in devotion and adoration of the Lord.

मच्चिन्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

मत्-चिन्ताः me-thinking, मद्-गत-प्राणाः in me-entered-life breath, बोधयन्तः knowing, परस्परं mutually, कथयन्तः talking, च and, मां me, नित्यं ever, तुष्यन्ति are contented, रमन्ति are delighted, च and.

9. Those thinking of me, entering their life breath into me, knowing me and mutually talking

of me, are ever contented and delighted.

The constant contemplation, devotion, realization and speaking of the creation and glories of the Lord lead to supreme peace and happiness. Cf. *Bhakti Ratnakara* II—1 :—

सतां प्रसंगात् मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्चपवर्गवत्सर्गिणि श्रद्धारतिर्भक्तिरनुक्रमिष्यति ॥

The constant good society and hearing of the blissful stories of my greatness cause faith and devotion.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयांति ते ॥ १० ॥

तेषां of them, सतत-युक्तानां of ever-engaged, भजतां of worshippers, प्रीतिपूर्वकं lovingly, ददामि I give, बुद्धि-योगं intellect-steadiness, तं that, येन by which, मां me, उपयान्ति attain, ते they.

10. To those ever engaged and loving worshippers, I give that *Buddhi Yoga* by which they attain to me.

The persons who worship the Lord by engaging their mind in him with love and devotion attain to *Buddhi Yoga* or steady intellect (unattachment) and thereby they attain to the Supreme Lord. Cf. *Adhyatma* IV—3—29 :—

मत्कथाश्रवणे श्रद्धा दुर्लभा जायते ततः ।
ततः स्वरूपविज्ञानमनायासेन जायते ॥

When he acquires my devotion which is difficult to attain by hearing of my stories, then he attains to the

knowledge of my form without exertion.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

तेषां of them, एव verily अनुकम्पा-अर्थे for compassion-sake, अहं I, अज्ञान-जं delusion-born, तमः darkness, नाशयामि I destroy, आत्मभाव-स्थः heart-dwelling, ज्ञान-दीपेन by knowledge-lamp, भास्वता by lighted.

11. Out of compassion for them, I destroy the darkness born of delusion dwelling in their heart by the lighted lamp of knowledge.

The Lord is ever kind and merciful to his devotees and worshippers referred to in the last verse and he grants them knowledge by which all the impurities of their heart as sins, doubts and ignorance etc. are burnt and destroyed and thereby they attain to the realization of the Supreme Goal. Vide *Gita* IV—42.

2. PRAYER FOR DIVINE GLORIES (12-18).

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

परं supreme, ब्रह्म *Brahma*, परं supreme, धाम abode, पवित्रं pure, परमं supreme, भवान् you, पुरुषं person, शाश्वतं eternal, दिव्यं divine, आदि-देवं primal-god, अजं unborn, विभुं Lord.

12. Arjuna said—you are supreme *Brahma*,

supreme abcde, pure, supreme and eternal person, divine and primal god and the unborn Lord.

This verse is connected with the next one and it enumerates the Lord's supreme designations and characteristics.

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

आहुः speak, त्वां thee, ऋषयः sages, सर्वे all, देव-ऋषिः divine-sage, नारदः *Narada*, तथा and, असितः *Asita*, देवलः *Devala*, व्यासः *Vyasa*, स्वयं own, च and, एव verily, ब्रवीषि thou tellest, मे for me.

13. All the sages, the divine sage *Narada*, *Asita Devala* and *Vyasa* speak thus of thee and thou thyself also tellest me so.

The supreme designations and characteristics of the Lord as mentioned in the last verse are declared by the ancient sages as *Narada*, etc. and also described by the *Gita* in several places.

Narada.—A popular divine sage being the messenger of gods and men between earth and heaven and teacher of *Brahma* knowledge.

Asita Devala.—Two names of the same sage, a well known composer of many *Vedic* hymns.

Vyasa.—the progenitor of *Dhritarashtra* and *Pandu*, arranger of the *Vedas* author of the *Mahabharata* and the *Puranas* as well as of *Brahma Sutra*.

सर्वमेतद्वत् मन्थे यन्मां वदसि केशव ।

नहि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

सर्वं all, एतत् this, ऋतं truth, मन्थे I believe, यत् which, मां me, वदसि thou sayest, केशव Krishna, न not, हि for, ते thy, भगवन् Lord, व्यक्तिं manifestation, विदुः know, देवाः gods, न not, दानवाः demigods.

14. All this that thou tellest me I believe as truth, for O Krishna! neither the gods nor the demi-gods know thy manifestation.

A devotee like Arjuna faithfully believes in all the supreme characteristics of the Lord described above, as even the gods do not know him fully and ever yearn for a vision of his manifestations (characteristics and glories). Vide *Gita* XI—52.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

स्वयं own, एव alone, आत्मना by thyself, आत्मानं self, वेत्थ knowest, त्वं thou, पुरुषोत्तम Supreme Person, भूत-भावन beings-creator, भूत-ईश beings-lord, देव-देव god-of gods, जगत्-पते world-master.

15. Thou alone knowest thy own self by thyself, O the Supreme Person, the Creator of beings, the Lord of beings, God of gods and the Master of the world!

The Lord is Supreme, all in all and the sole knower of all his characteristics and glories.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

यामिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

वक्तुं to describe, अर्हसि art capable, अशेषेण fully, दिव्याः divine, हि for, आत्म-विभूतयः self-glories, यामिः by which, विभूतिभिः by glories, लोकान् worlds, इमान् these, त्वं thou, व्याप्य having pervaded. तिष्ठसि dwellest.

16. For thou art capable of describing fully thy divine glories, by which glories, pervading these worlds, thou dwellest.

The Lord dwells in the universe as its inner soul by pervading it with his wonderful glories, which can be known and realized only through his grace and devotion.

कथं विद्यामहं योगिंस्त्वं सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

कथं how, विद्यां I may know, अहं I, योगिन् *Yogee*, त्वं thee, सदा ever, परिचिन्तयन् thinking, केषु in which, केषु in which, च and, भावेषु in forms, चिन्त्यः thinkable, असि thou art, भगवन् Lord, मया by me.

17. How may I know thee, O *Yogee*! by ever thinking of thee and O Lord ! in what forms art thou to be thought of by me?

Arjuna calls the Lord a *Yogee*, the object of *Yoga* (contemplation) and enquires which of his particular supreme characters and glories can be known and realized by his devotees as even the gods do not know him fully.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

विस्तरेण by extension, आत्मनः of thyself, योगं creation, विभूतिं glory, च and, जनार्दन Krishna, भूयः again, कथय describe, तृप्तिः satiety, हि for, शृण्वतः hearing, न not, अस्ति is, मे for me, अमृतं nectar.

18. Describe again thy creation and glories *in extenso* for, O Krishna! there is no satiety for me in hearing thy nectar (like words).

Arjuna prays to the Lord to describe at large his wonderful creation and glories, as such knowledge is ever pleasing and blissful to the devotees.

(3). LORD'S GLORIES (19-42).

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

हन्त well, ते for thee, कथयिष्यामि I shall describe, दिव्याः divine, हि for, आत्म-विभूतयः self-glories, प्राधान्यतः prominently, कुरु-श्रेष्ठ *Kuru*-best, न not, अस्ति is, अन्तः end, विस्तरस्य of extension, मे my.

19. The Lord said:—Well, I shall describe for thee my divine glories prominently, for O Arjuna! there is no end of my extension.

The glories of the Lord are endless and wonderful and it is impossible for man to know them all. Therefore

only a few selected and chief glories are described by way of illustration for the benefit of the devotees.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

अहं I, आत्मा soul, गुडाकेश, Arjuna, सर्व-भूत-आशय-स्थितः in all-beings-inside-seated, अहं I, आदिः beginning, च and, मध्यं middle, च and भूतानां of beings, अन्त end, एव verily, च and.

20. Arjuna! I am the *Atma* seated within all beings and I am the beginning, the middle and the end of the beings.

The Lord is the inner soul of all beings and also the creator, supporter and destroyer of them and therefore the whole world is the glory of the Lord. Vide *Gītā* XVIII—61 and also Cf. *Mahabharata* III—272—47 :—

सृजते ब्रह्ममूर्तिस्तु रक्षते पौरुषी तनुः ।

रौद्रीभावेन शमयेत्तिस्रोऽवस्थाः प्रजापतेः ॥

The Lord in the form of *Brahma* is creator of the world, in the form of *Vishnu* is its supporter and in the form of *Shiva* is its destroyer. All these three are the images of the Lord.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

आदित्यानां of *Adityas*, अहं I, विष्णुः *Vishnu*, ज्योतिषां of illuminations, रविः Sun, अंशुमान् having rays, मरीचिः

Mareechi, महनां of *Maruts*, अस्मि I am, नक्षत्राणां of stars.
अहं I, शशी moon.

21. Of the *Adityas* I am *Vishnu*, of the illuminators I am the Sun with rays, of the *Maruts* I am *Mareechi* and of the stars I am the Moon.

The Lord is the life and glory of all *e.g.* :—

Vishnu—the dwarf incarnation, the head of the 12 *adityas* gods of light ;

Sun—the god of day, lighter of the universe with its rays;

Mareechi—the head of 49 *maruts* gods of wind;

Moon—the satellite of the earth ever revolving through the Lunar mansion consisting of 27 or 28 stars..

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

वेदानां of *Vedas*, साम-वेदः *Sama-Veda*, अस्मि I am, देवानां of gods, अस्मि I am, वासवः *Indra*, इन्द्रियाणां of senses, मनः mind, च and, अस्मि I am, भूतानां of beings, अस्मि I am, चेतना intellect.

22. I am *Sama Veda* of the *Vedas*, *Indra* of the gods, mind of the senses and intellect of the beings.

Sama Veda the holiest of the three *Vedas*, *Indra* the chief of the gods, mind the ruler of the senses and the intellect the knowing faculty of the mortal beings are the glories of the Lord.

रुद्राणां शंकरश्चास्मि वित्तेशो यत्नरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

रुद्राणां of *Rudras*, शंकरः *Shiva*, च and, अस्मि *I am*, वित्तेशः *Kuber*, यक्ष-रक्षसां of devils-demons, वसूनां of *Vasus*, पावकः fire, च and, अस्मि *I am*, मेरुः *Meru*, शिखरिणां of mountains, अहं *I*.

23. I am *Shiva* of the *Rudras* and *Kubera* of the devils and demons, I am fire of the *Vasus* and *Meru* of the mountains.

Shankara the chief of the 11 *Rudra* gods of destruction ; *Kubera* the king of the demons and ghosts (guardians of wealth); Fire the leader of the *Vasu* gods and *Meru* the highest of the mountains (*Seat of Indra*) are the glories of the Lord.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

पुरोधसां of priests, च and, मुख्यं chief, मां me, विद्धि know, पार्थ *Arjuna*, बृहस्पतिं *Brihaspati*, सेनानीनां of warriors, अहं *I*, स्कन्दः *Swamikartika*, सरसां of lakes, अस्मि *am*, सागरः ocean,

24. *Arjuna*! know me *Brihaspati* of the chief priests, I am *Swamikartika* of the warriors and I am ocean of the lakes.

Brihaspati the chief of godly priests, *Swamikartika* (son of *Shiva* and *Parvati*) the commander-in-chief of the gods and conqueror of demons and the Ocean the

largest of the water reservoirs are the glories of the Lord.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

महा-ऋषीणां of great-sages, भृगुः *Bhrigu*, अहं I, गिरि of speeches, अस्मि *am*, एकं one, अक्षरं letter, यज्ञानां of sacrifices, जप-यज्ञः meditation-sacrifice, अस्मि *am*, स्थावराणां of stable, हिमालयः *Himalaya*.

25. I am *Bhrigu* of the great sages and the one letter of the speeches, I am meditation-sacrifice of the sacrifices and *Himalaya* of the stables.

Bhrigu the chief of the seven great sages, the one syllable *Aum* the highest of the Lord's names, the meditation sacrifice the supreme worship of the Lord, and the *Himalaya* the highest of the stables on earth, are the glories of the Lord.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

अश्वत्थः *banyan*, सर्व-वृक्षाणां of all-trees, देव-ऋषीणां of godly-sages, च and, नारदः *Narada*, गन्धर्वाणां of *Gandharvas*, चित्ररथः *Chitraratha*, सिद्धानां of saints, कपिलः *Kapila* मुनिः sage.

26. Of all the trees, I am *Ashvattha*, *Narada* of the divine sages, *Chitraratha* of *Gandharvas* and sage *Kapila* of the saints.

The world like *Ashwattha* the chief of all the trees, *Narada* the foremost of the divine sages, *Chitraratha* the chief of the celestial singers, and the sage *Kapila* (author of *Sankhya* philosophy) the most renowned of the saints are the glories of the Lord.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेंद्राणां नराणां च नराधिपम् ॥ २७ ॥

उच्चैःश्रवसं *Uchaishravasa* अश्वानां of horses, विद्धि know, मां me, अमृत-उद्भवं nectar-born, ऐरावतं *Iravata*, गजेंद्राणां of great elephants, नराणां of men, च and नर-अधिपं men's-king.

27. Of the horses know me to be *Uchaishravasa* born of nectar, *Iravata* of the great elephants, and king of men.

Uchaishravasa horse and *Iravata* elephant (discovered at the churning of the sea and allotted to *Indra*) and the king as the ruler and protector of men are the glories of the Lord.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

आयुधानां of arms, अहं I, वज्रं thunderbolt, धेनूनां of cows, अस्मि am, कामधुक् *Kamdhenu* प्रजनः of generators, च and, अस्मि am, कंदर्पः *Kamdeva*, सर्पाणां of serpents, अस्मि am, वासुकिः *Vasuki*.

28. I am thunderbolt of the arms, *Kamdhenu* of the cows, *Kamdeva* of the generators, and

Vasuki of the serpents.

The thunderbolt (lightning) of Indra the deadliest of weapons, *Kamadhenu* the celestial cow giver of the desired milk, *Kamadeva* (cupid) the cause of passion and creation, *Vasuki* (used as string for churning of the sea) the king of serpents, are the glories of the Lord.

अनन्तश्चास्मि नागानांवरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

अनन्तः *Ananta*, च and, अस्मि *am*, नागानां of snakes, वरुणः *Varuna*, यादसां of aquatic animals, अहं I, पितृणां of *Pitris*, अर्यमा *Aryama*, च and, अस्मि *am*, यमः *Yama*, संयमतां of captors, अहं I.

29. I am *Ananta* of *Nagas* (Snakes) *Varuna* of aquatic animals, *Aryama* of *Pitris* and *Yama* of captors.

Ananta serpent the so-called holder of the earth on its head, *Varuna* the god of aquatic animals, *Aryama* the chief angel of the *Pitri*-world (lower regions) and *Yama* the messenger of death and carrier of all, are the glories of the Lord.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

प्रह्लादः *Prahlada*, च and, अस्मि *I am*, दैत्यानां of demons, कालः time, कलयतां reckoners, अहं I, मृगाणां of beasts, च and, मृगेन्द्रः beast-king, अहं I, वैनतेयः eagle, च and, पक्षिणां of birds.

30. I am *Prahlada* of *Daityas*, time of reckoners, I am king of beasts (lion) and eagle of the birds.

Prahlada (the devotee) of the family of *Daityas* (the demons), the time of the astrologers, the lion amongst the beasts, *Garuda* (the bird eagle called the carrier of *Vishnu*) are the glories of the Lord.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

ऋषाणां मकरश्चास्मिन्नोत्सामस्मि जाह्नवी ॥ ३१ ॥

पवनः wind, पवतां of purifiers, अस्मि I am, रामः *Rama*, शस्त्र-भृतां of arm-bearers, अहं I, ऋषाणां of fishes, मकरः crocodile, च and, अस्मि am, न्नोत्सां of rivers, अस्मि am, जाह्नवी Ganges.

31. I am wind of the purifiers, *Rama* of the arms-bearers, I am crocodile of the fishes and I am *Ganges* of the rivers.

The wind the chief of the cleaners of the earth, *Rama* the great warrior and conqueror of *Lanka* (Ceylon), the crocodile head of the fishes and the *Ganges* the foremost of the rivers, are glories of the Lord.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

सर्गाणां of creatures, आदिः beginning, अन्तः end, च and, मध्यं middle, च and, एव alone, अहं I, अर्जुन Arjuna, अध्यात्म-विद्या *Adhyatma*-knowledge, विद्यानां of knowledges, वादः debate, प्रवदतां of debators, अहं I.

32. I alone am the beginning, middle and end of the creatures and O Arjuna ! I am the *Atma*-knowledge of the knowledges and I am the debate of the debaters.

The Lord is the cause of origin, life and death of the whole universe and he is also the cause of the supreme *Atma* knowledge, and dialogue of the wise for ascertaining the truth and thus all the above mentioned things are the glories of the Lord.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवानक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

अक्षराणां of alphabets, अकारः Akara (A), अस्मि I am, द्वन्द्वः pair of opposites, सामासिकस्य of compound, च and, अहं I, एव alone, अक्षयः imperishable, कालः time, धाता creator, अहं I, विश्वतः-मुखः all-faced.

33. I am *Akara* (A) of the alphabets and *dwandwa* (pair of opposites) of the compounds, and I am the imperishable time and also the all faced creator.

The letter A the foremost of the alphabets, the pair of opposites (as pleasure and pain, etc.) of the compound words, the time that never comes to an end, and the four-faced *Brahma* the creator of all beings, are the glories of the Lord.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

मृत्युः death, सर्व-हरः all-destroyer, च and, अहं I, उद्भवः cause, च and, भविष्यतां of to be, कीर्तिः honour, श्रीः fortune, वाक् speech, च and, नारीणां of women, स्मृतिः memory, मेधा intelligence, दृतिः steadiness, क्षमा forgiveness.

34. I am death the destroyer of all, and I am the cause of all to be, and of women I am honour, fortune, speech, memory, intelligence, steadiness and forgiveness.

Death the destroyer of all, the fate of all to take place and the so-called wives of *Dharma* and daughters of *Daksha* as honour etc. (personified) are the glories of the Lord.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षेऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

बृहत्साम loud song, तथा and, साम्नां of *Sama*, गायत्री *Gayatri*, छन्दसां of *vedic* verses, अहं I, मासानां of months, मार्गशीर्षः *Aghan*, अहं I, ऋतूनां of seasons, कुसुमाकरः spring.

35. Of *Sama Veda* I am the *Brihatsama* song, of *Vedic* hymns I am the *Gayatri* and of months I am the *Margashirsha* and of seasons I am the spring.

The *Brihatsama* the high sounding song of *Sama Veda*, the *Gayatri* the prayer hymn of the *Yajur Veda*, *Margashirsha* the finest of the months and spring the best of the seasons are the glories of the Lord.

The *Gayatri* hymn used as a daily prayer is as

follows. *Yajur Veda* XXXVI—3 :—

ओम् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

N B. This verse also is regarded as indicating *Gita* period, Vide para 49 of the Preface.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

द्यूतं gambling, छलयतां of cheaters, अस्मि I am, तेजः lustre, तेजस्विनां of lustrous, अहं I, जयः victory, अस्मि I am, व्यवसायः determination, अस्मि I am, सत्त्वं goodness, सत्त्ववतां of good.

36. I am gambling of the cheaters, lustre of the lustrous, and I am victory, determination and goodness of the good.

The gambling for winning the wealth of others, brightness of the bright, the success, perception and goodness of the good are the glories and reflection of the Lord, because he is the creator and essence of all. But while the righteous gambling for recreation is of godly character, the unrighteous gambling for unlawful gain is of ungodly character and not the glory of the Lord. See *Gita* VII—11.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

वृष्णीनां of *Yadavas*, वासुदेवः Krishna, अस्मि I am, पाण्डवानां of *Pandavas*, धनंजयः Arjuna, मुनीनां of sages, अपि also, अहं I, व्यासः Vyasa, कवीनां of wise men, उशना *Shukrācharya*, कविः wise.

37. I am Krishna of the *Vrishnis*, Arjuna of the *Pandavas*, and I am also *Vyasa* of the sages and of the wise I am the wise *Shukracharya*.

Krishna the great Person of the *Yadava* clan, Arjuna like devotee of the *Pandava* family, *Vyasa* like learned and wise sage, and *Shukracharya* like wise counsellor of king *Vali* are the glories of the Lord.

दण्डो दमयतामस्मि नोतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

दण्डः rod, दमयतां of subjugators, अस्मि I am, नीतिः law, अस्मि am, जिगीषतां of victory seekers, मौनं silence, च and, एव verily, अस्मि am, गुह्यानां of secrets, ज्ञानं knowledge, ज्ञानवतां of knowers, अहं I.

38. I am the rod of the subjugators, the law of the victory seekers, I am silence of the secrets and knowledge of the knowers.

The rod of the rulers for punishing the evil doers, the righteous cause of the warriors, the silence of the secret keepers, and the knowledge of the wise are the glories of the Lord.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

यत् what, च and, अपि also, सर्व-भूतानां of all-beings, बीजं seed, तत् that, अहं I, अर्जुन Arjuna, न not, तत् that, अस्ति is,

विना without, यत् which, स्यात् be, मया by me, भूतं being, चर-अचरं moveable-immovable.

39. And what is the seed of all beings that also I am, and O Arjuna ! there is no being moveable or immovable that can be without me.

The Lord is the original cause of all beings and there can be nothing without him i.e. the whole of the world (comprising both animate and inanimate creation) is the reflection and glory of the Lord Cf. *Adhyatma* II—1—25:—

त्वत्त एव जगज्जातं त्वयि सर्वं प्रतिष्ठितम् ।

त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम् ॥

The world is created by thee and the life of all is from thee and therefore thou art the cause of all.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

न not, अन्तः end, अस्ति is, मम my, दिव्यानां of divine, विभूतीनां of glories, परन्तप Arjuna, एषः this, तु and, उद्देशतः as illustration, प्रोक्तः described, विभूतेः of glory, विस्तरः extension, मया by me.

40. Arjuna ! there is no end of my divine glories and this has been described as an illustration of the extension of my glories.

The glories of the Lord are indefinite and unlimited and therefore as stated in verse 19 some prominent ones only can be described by way of illustration for attain-

ment of knowledge and devotion of the Lord. Cf. *Bhagawata* XI—16—39.

संख्यानं परमाणूनां कालेन क्रियते मया ।

न तथा मे विभूनीनां सृजतोऽण्डानि कोटिशः ॥

I can in time count all the atoms, but my glories which compose the millions of universe cannot be counted.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

यत् what, यत् what, विभूतिमत् glorious, सत्त्वं truthful, श्रीमत् good, ऊर्जितं mighty, एव verily, वा and, तत् that, तत् that, एव only, अवगच्छ know, त्वं thou, मम my, तेजः lustre, अंश-संभवं ray-born.

41. Whatever is glorious, truthful, good and mighty, that do thou know to be only a ray born of my lustre.

Whatever wonderful, noble, good and grand there is in the universe, that is a tiny creation and constitutes a particle of the Lord's unlimited and indefinite glory. Cf. *Koorma* II—7—17:—

यच्चान्यदपि लोकेऽस्मिन् सत्त्वं तेजो बलाधिकम् ।

तत् सर्वं प्रतिजानीध्वं मम तेजोविजृम्भितम् ॥

In this world whatever is great, illuminating and mighty, know all that as the light of my glory.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

अथवा and, बहुना by much, एतेन by this, किं what, ज्ञानेन by knowledge, तव thy, अर्जुन Arjuna, विश्वम्भ्य having pervaded, अहं I, इदं this, कृत्स्नं all, एक-अशेन by one-ray, स्थितः supporting, जगन् world.

42. And Arjuna! what is there by thy (knowing more) than this much knowledge that I am supporting all this world by pervading it with one ray.

The glories of the Lord are endless and it is impossible for man to know much of them as his intelligence is limited to corporeal things only. It is sufficient for man to know that the Lord is the inner soul and supporter of the whole world with a mere ray of his glory and reflection *i.e.* the man cannot understand more than a few of the Lord's glories and that too connected with the world which is a tiny creation and as such represents a mere particle of his lustre.

Thus ends chapter X called the Lord's glories.

CHAPTER XI.

UNIVERSAL FORM.

This chapter is a prayer to the Supreme Lord and shows that he is the creator, supporter and destroyer of the universe which is his body or manifestation. It deals with the following subjects :—

- (1) Knowledge of the character of the Lord, 1—14;
- (2) Lord as creator, supporter and destroyer of the world, 15—20;
- (3) Destructive form as terrible fearful and unavoidable, 21—35;
- (4) Prayer for mercy and kindness of the Lord, 36—46; and
- (5) Character and effect of devotion 47—55.

1. KNOWLEDGE OF LORD'S CHARACTER (1-14).

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

मद्-अनुग्रहाय for my-good, परमं supreme, गुह्यं secret, अध्यात्म-संज्ञितं *Atma* knowledge-called, यत् which, त्वया by thee, उक्तं declared, वचः by word, तेन by that, मोहः delusion, अयं this, विगतः destroyed, मम my.

1. Arjuna said:—By that word of thine, which is the supreme secret called the *Atma* knowledge and has been declared by thee for my good, this delusion of mine has been destroyed.

Arjuna says that the knowledge of *Adhyatma* (*Atma* character) narrated in chapter X is a supreme secret and is attained only through the kindness of the Lord and that it leads to destruction of delusion and liberation from bondage. Cf. *Shwetashwatara* I—11:—

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युमहाणिः ।

तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥

On knowing the Lord all the bonds are destroyed, and by the destruction of pain there is an end of all birth and death and by meditating on Him he goes to the third place after death and attains to all desires.

भवाम्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

भव-अप्ययौ birth-death, हि verily, भूतानां of beings, श्रुतौ heard, विस्तरशः extensively, मया by me, त्वत्तः from thee, कमल-पत्र-अक्ष of lotus-leaf-eyes, माहात्म्यं greatness, अपि also, च and, अव्ययं imperishable.

2. The birth and death of beings have been heard by me *in extenso* from thee of the lotus leaf eyes, and also thy imperishable greatness.

The *Atma* knowledge of the Lord shows his supreme characteristics, eternal greatness and supremacy and a

person by acquiring this knowledge attains to the realization and devotion of the Lord and thereby to liberation and supreme bliss referred to in the last verse.

एवमेतद्यथाऽऽस्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

एवं thus, एतत् this, यथा as, आस्थ thou describest, त्वं thou, आत्मानं thyself, परम-ईश्वरः Supreme-Lord, द्रष्टुं to see, इच्छामि I want, ते thy, रूपं form, ऐश्वरं lordly, पुरुष-उत्तम person-supreme.

3. As thou Supreme Lord describest thyself, so I want to see, O Supreme Person ! thy lordly form.

This is a prayer for a vision and realization of the supreme form and glories of the Lord as described in chapter X.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

मन्यसे thinkest, यदि if, तन that, शक्यं capable, मया by me, द्रष्टुं to see, इति thus, प्रभो Lord, योग-ईश्वर Yoga-lord, ततः then, मे for me, त्वं thou, दर्शय show, आत्मानं thyself, अव्ययं imperishable.

4. If thou thinkest me capable of seeing thee thus, then O Lord of *Yoga* ! show me thy imperishable self.

Arjuna prays to the Lord for a vision and realization of his supreme form and divine glories if he is found fit, deserving and worthy of such kindness.

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ५ ॥

पश्य see, मे my, पार्थ Arjuna, रूपाणि forms, शतशः by hundreds, अथ and, सहस्रशः by thousands, नाना-विधानि many-kinds, दिव्यानि divine, नाना-वर्ण-आकृतीनि many-colours-shapes, च and.

5. The Lord said:—Arjuna! see my divine form by hundreds and thousands of various kinds, and of many colours and shapes.

The Lord being pleased and gracious to his devotees reveals to them his divine glories in the form of beings of different kinds, colours and shapes, the contemplation of which leads them to supreme bliss.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

पश्य see, आदित्यान् *Adityas*, वसून् *Vasus*, रुद्रान् *Rudras*, अश्विनौ two *Ashwinikumara*, मरुतः *Maruts*, तथा and, बहूनि many, अदृष्ट unseen, पूर्वाणि before, पश्य see, आश्चर्याणि wonders, भारत Arjuna.

6. See the *Adityas*, *Vasus*, *Rudras*, *Ashwinis* and *Maruts* and O Arjuna! also see many wonders not seen before.

The 12 *Adityas*, 8 *Vasus*, 11 *Rudras* 2 *Ashwinis*, 49 *Maruts* and many other similar gods are the ancient *Vedic* deities of much renown and fame and represent the wonderful glories of the Lord. For notes on these gods see verse 22, and also Cf. *Bhagawata* I—3—5 :—

एतन्नावावताराणां निधानं बीजमव्ययम् ।

यस्यांशांशेन सृज्यन्ते देवनिर्यङ्मनरादयः ॥

He is the imperishable seed and store of many incarnations, and all gods, sages have sprung from his particles.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

इह here, एक-स्थं one-dwelling, जगन् world, कृत्स्नं all, पश्य see, अद्य today, स-चर-अचरं with-moveable-immovable, मम my, देहे body, गुडाकेश Arjuna, यत् which, च and, अन्यत् other, द्रष्टुं to see, इच्छसि thou desirest.

7. See here today dwelling in my one body the whole world with moveable and immovable, and O Arjuna! also any thing else which thou desirest to see.

The whole animate and inanimate world forms the Lord's body which comprises all kinds of wonderful things that a devotee might wish to see and know as his supreme glory.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

न not, तु but, मां me, शक्यसे art capable, द्रष्टुं to see, अनेन by this, एव verily, स्व-चक्षुषा with own-eyes, दिव्यं divine, ददामि I give, ते for thee, चक्षुः eye, पश्य see, मे my, योगं creation, ऐश्वरं lordly.

8. But thou art not capable of seeing me with these eyes. I give thee divine eyes, and see my lordly creation.

A man cannot see the greatness and glories of the Lord with corporeal eyes. That can be seen only with knowledge, devotion and divine grace. Cf. *Mundaka* III—1—8.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततरनु तं पश्यते निष्कलं ध्यायमानः ॥

He is not known with eyes, speech, senses, austerity or rituals. But one contemplating him with pure heart and peace of knowledge sees that partless.

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ६ ॥

एवं thus, उक्त्वा having spoken, ततः thus, राजन् king, महा-योग-ईश्वरः great-Yoga-lord, हरिः Vishnu, दर्शयामास showed, पार्थाय for Arjuna, परमं supreme, रूप form, ऐश्वरं lordly.

9. *Sanjaya* said: O King! *Krishna* (as *Vishnu*) the great lord of *Yoga* having thus spoken, then showed his supreme lordly form to Arjuna.

Sanjaya says to *Raja Dhritarashtra* that the Lord (Krishna the object of *Yoga* contemplation) being pleased with his devotees reveals to them his supreme manifested form in which the whole world appears as his body and glory.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

अनेक-वक्त्र-नयनं of many-mouths-eyes, अनेक-अद्भुत-दर्शनं of many-wonderful-sights, अनेक-दिव्य-आभरणं of many-divine-ornaments दिव्य-अनेक-उद्यत-आयुध of divine-many-raised-weapons.

10. (He was) of many mouths and eyes, and many wonderful sights, many divine ornaments and many upraised divine weapons.

The supreme manifested form of the Lord referred to in the last verse seemed to be the creator of all kinds of beings and other things, the supporter and protector of all and also the destroyer of all with his fearful arms. Vide *Gita*. XII—13.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिव्य-माल्य-अम्बर-धरं divine-garland-clothe-wearing, दिव्य-गन्ध-अनुलेपनं divine-scent-annointed, सर्व-आश्चर्यमयं all-wonderful, देवं resplendent, अनन्तं boundless, विश्वतः-मुखं all-faced.

11. (He was) wearing divine garlands and clothes, annointed with divine scent, and all won-

derful, resplendent, boundless and all-faced.

Sanjaya says that the supreme manifested form of the Lord is most elegant, charming, splendid unrivalled and of universal form. Cf. *Bhagawata* III—8—25:—

अयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।

विचित्रदिव्याभरणशुक्रानां कृतश्रियाऽश्रितवेषदेहम् ॥

He was supporting the three worlds with his long and wide body and in that he was wearing many beautiful ornaments.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

दिवि in sky, सूर्य-सहस्रस्य of suns-thousand, भवेत् be, युगपत् at once, उत्थिता risen, यदि if, भाः light, सदृशी like, सा that, स्यात् be, भासः splendour, तस्य his, महा-आत्मनः of supreme person.

12. If the light of a thousand suns were to rise up at once in the sky, that might be like the splendour of that supreme person.

The supreme manifested form of the Lord has a light of 1000 Sun-powers i.e. of most luminous and dazzling lustre. Vide *Gita* XIII—17.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

तत्र there, एक-स्थं in one-dwelling, जगत् world, कृत्स्नं all, प्रविभक्त divided, अनेक-धा by different-ways, अपश्यत् saw,

देव-देवस्य of god-of gods, शरीरे in body, पाण्डवः Arjuna, तदा then.

13. Arjuna then saw there in the body of the God of gods (Lord) all the world dwelling in one and also divided in many ways.

The Lord is the inner soul of all beings which are divided in many and different ways as gods, sages, men animals, birds, fishes, trees, and minerals etc. and they form his manifestation and body.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

ततः then, सः he, विस्मय आविष्टः wonder-filled, हृष्ट-रोमा of erected-hair, धनंजयः Arjuna, प्रणम्य having saluted, शिरसा with head, देव' god, कृत-अञ्जलिः with joined-hands, अभाषत spoke.

14. Then that Arjuna being filled with wonder and erected hair and having saluted the god with head and joined hands, thus spoke:—

A devotee like Arjuna on realizing the supreme form and glory of the Lord is filled with wonder ecstasy and delight and then engages himself in his adoration with love and prayer.

2. LORD AS CREATOR, SUPPORTER AND DESTROYER (15-20).

अर्जुन उवाच ।

पश्यामि देवांस्तत्र देव देहे सर्वास्तथा भूतविशेषसंघान् ।
ब्रह्माण्मीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

पश्यामि I see, देवान् gods, तव thy, देव Lord, देहे in body, सर्वान् all, तथा and, भूत-विशेष-संघान् beings-many-hosts, ब्रह्माण *Brahma*, ईश lord, कमल-आसन-स्थं lotus-seat-seated, ऋषीन् sages, च and, सर्वान् all, उरगान् serpents, च and, दिव्यान् divine.

15. Arjuna said:—O Lord! I see in thy body all the gods and many hosts of beings, and the Lord *Brahma* seated on lotus seat and also all sages and divine serpents.

Arjuna at first sees the Lord in *Brahma* the creator form, as arising from his lotus navel and then creating all gods, sages, men and animals i.e. the whole universe is the manifestation of the Lord who is thus the primal cause of all. Cf. *Mahabharata* III—272—44:—

ततश्चतुर्मुखो ब्रह्मा नाभिपद्माद्विनिःसृतः ।

तत्रोपविष्टः सहस्रा पद्मे लोकपितामहः ॥

Then a lotus sprung from his navel, and from that lotus was born the four faced *Brahma*, grand father of the world.

अनेकबाहुदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तत्त्वादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥१६

अनेक-बाहु-दर-वक्त्र-नेत्रं having many-arms-stomachs-mouths-eyes, पश्यामि I see, त्वां thee, सर्वतः everywhere, अनन्तरूपं boundless-form, न not, अन्तं end, न not, मध्यं middle, न not, पुनः again, तव thy, आदिं beginning, पश्यामि I see, विश्व-ईश्वर world-lord, विश्व-रूपं universal-form.

16. I see thee everywhere with many arms, stomachs, mouths and eyes and of boundless form and O Universal form and Lord of the world ! I see thee again without beginning, middle and end.

The Lord is without beginning, middle and end *i.e.* eternal, and he is the life essence and inner soul of the whole universe which is thus his manifested body and supreme form. Vide *Gita* XIII—13 and Cf. *Bhagawata* I—3—4:—

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्द्धश्रवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥

The *Yogees* see him with thousand eyes, thousand feet, mighty arms, strange mouths, thousand heads, ears, noses and decorated with thousand ornaments and earrings.

किरीटिनं गदिनं चक्रिणं च तेजोराशिसर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

किरीटिनं with crown, गदिनं with club, चक्रिणं of discus, च and, तेजः-राशिं splendour-mass, सर्वतः everywhere, दीप्तिमन्तं shining, पश्यामि I see, त्वां thee, दुर्निरीक्ष्यं difficult to see, समन्तात् from all sides, दीप्त-अनल-अर्क-द्युतिं burning-fire sun-flaming, अप्रमेयं immeasurable.

17. I see thee with crown, club, and discus, a mass of splendour, shining everywhere, difficult to see, immeasurable and flaming like burning fire and sun on all sides.

Arjuna now sees the protecting and supporting form of the Lord as *Vishnu* armed with crown, club and discus, full of lustre and light and of immeasurable size as when king *Vali* agreed to give 3 steps of land to *Vaman* (dwarf incarnation) the latter measured up the whole earth, lower regions and sky with 2½ steps only and asked for half step more.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥१८॥

त्वं thou, अक्षरं immortal, परमं supreme, वेदितव्यं knowable, त्वे thou, अस्य of this, विश्वस्य of universe, परं supreme निधानं store, त्वं thou, अव्ययः imperishable, शाश्वत-धर्म-गोप्ता eternal-virtue-protector, सनातनः ancient, त्वं thou, पुरुषः person, मतः regarded, मे for me.

18. Thou art immortal, supreme and to be known, thou art supreme store of this universe, thou art imperishable and eternal protector of virtue and thou art regarded by me as the ancient Person.

This is an eulogy of the *Vishnu* form of the Lord that he is immortal, supreme, supporter and protector of all and guardian of virtue (*Dharma*) and the eternal reality.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं खतेजसा विश्वमिदं तपन्तम् ॥१९॥

अनादि-मध्य-अन्तं without beginning-middle-end, अनन्त-बाहुं with unlimited-arms, शशि-सूर्य-नेत्रं Moon-Sun-eyes,

पश्यामि I see, त्वां thee, दीप्त-हुताश-वक्त्रं of burning-fire-mouth, स्वतेजसा with thy light, विश्वं universe, इदं this, तपन्तं tormenting.

19. I see thee without beginning, middle and end with indefinite power, unlimited arms with eyes of Sun and Moon, with mouth like blazing fire, tormenting this universe with thy light.

Arjuna now describes the destructive (death or *Shiva*) form of the Lord as eternal, mighty, terrible and awful and the destroyer of the whole creation.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

द्यावा-पृथिव्योः sky-earth, इदं this, अन्तरं firmament, हि verily, व्याप्तं pervaded, त्वया by thee, एकैक by one, दिशः sides च and, सर्वाः all, दृष्ट्वा having seen, अद्भुतं awful, रूपं form, उग्र terrible, तव thy, इदं this, लोक-त्रयं worlds-three, प्रव्यथितं distressed, महा-आत्मन् Supreme-Person.

20. The sky, earth, firmament and all sides are pervaded by thee one alone and seeing this thy awful and terrible form, O Supreme Person I the three worlds are distressed.

The destructive and terrible sight of the Lord in the form of death pervades heaven, earth and firmament; and the whole universe fears and trembles at this awful vision.

3. DESTRUCTIVE FORM (21-35).

अमी हि त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तोत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः-
पुष्कलाभिः ॥ २१ ॥

अमी these, हि verily, त्वां thee, सुर-संघाः gods-hosts, विशन्ति enter, केचिन् some, भीताः frightened, प्राञ्जलयः with joined hands, गृणन्ति pray, स्वस्ति hail, इति thus, उक्त्वा having said, महर्षि-सिद्ध-संघाः great sages-saints-hosts, स्तुवन्ति admire, त्वां thee, स्तुतिभिः with praises, पुष्कलाभिः with high.

21. These hosts of gods enter into thee and some frightened and with joined hands pray to thee, and the hosts of great sages and saints saying hail admire thee with high praises.

The Supreme Lord in the destructive form of dissolution is the destroyer of all gods, sages and hermits and they too fear and pray to him for mercy and grace i.e. even the gods and sages fear death and pray to the Lord for protection and safety.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रुद्र-आदित्याः Rudras-Adityas, वसवः Vasus, ये what, च and, साध्याः Sadhyas, विश्वे Vishwas, अश्विनौ two Ashwins, मरुतः Marutas, च and, उष्मपाः Pitris, च and, गन्धर्व-यक्ष-असुर-सिद्ध-संघाः Gandharvas-demons-devils-sages-

hosts, वीक्षन्ते look, त्वां thee, विस्मितः bewildered, च and, एव alone, सर्वे all.

22. *Rudras*, *Adityas*, *Vasus*, *Sadhyas*, *Vishwas*, *Maruts*, *Pitris*, host of sages, *Gandharwas*, demons and devils all look on thee bewildered.

Rudras (as *Shiva* etc. 11 gods of destruction),

Adityas (as *Vishnu* etc. 12 gods of light),

Vasus (as Fire etc. 8 gods of purity ;

Sadhyas (gods of Firmament or starry world as *Nakshatras*, etc);

Vishwas (as Truth etc. 10 gods of the universe) ;

Ashwanis (two gods of morning and medicine);

Marutas (as *Mareechi* etc. 49 gods of storm);

Pitris (the spirits of ancestors headed by god *Aryama*) ;

Gandharvas (as *Chitraratha* heavenly singer gods);

Siddhas (sages as *Kapila* etc);

Yaksha-asuras (devils and demons guardians of wealth under *Kubera*).

All these gods, sages and demons fear the destructive form of the Lord and look upon it with awe and wonder.

This verse is also supposed to indicate *Gita* period, Vide para 49 of the Preface.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरूपदम् ।

बहुदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

रूपं form, महत् supreme, ते thy, बहु-वक्त्र-नेत्रं with many-mouths-eyes, महा-बाहो mighty-armed, बहु-बाहु-उरु-पादं with many-arms-thighs-feet, बहु-उदरं with many-stomachs, बहु-दंष्ट्रा-करालं with many-teeth-terrible, दृष्ट्वा having seen, लोकाः worlds, प्रव्यथिताः distressed, तथा and, अहं I.

23. O Lord ! Having seen thy supreme form with many mouths and eyes, with many arms, thighs and feet, many stomachs and many terrible teeth, the worlds are distressed and so am I.

The whole universe and even the worshippers and devotees fear and tremble at the sight of (death) the destructive form of the Lord full of terrible mouths, arms and teeth etc. i.e. the Lord is worshipped and adored by all beings mostly through fear and terror of death and destruction.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितांतरात्मा धृतिं न विन्दामि शमं च विष्णो

॥ २४ ॥

नभः-स्पृशं sky-touching, दीप्त° blazing, अनेक-वर्णं of many-colours, व्यात्त-आननं of open-mouths, दीप्त-विशाल-नेत्रं of burning-large-eyes, दृष्ट्वा having seen, हि for, त्वां thee, प्रव्यथित-अन्तरात्मा distressed-heart, धृतिं steadiness, न not, विन्दामि find, शमं calmness, च and, विष्णो Vishnu.

24. For seeing thee touching the sky, blazing with many colours, with open mouths,

and with burning large eyes, my heart is distressed and O Lord ! I find no steadiness and calmness.

Even the devotees like Arjuna are frightened, confused and lose peace of mind at the sight of mighty awe inspiring, terrible and fearful destructive form of the Lord.

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

दंष्ट्रा-करालानि teeth-terrible, च and, ते thy, मुखानि mouths, दृष्ट्वा having seen, एव verily, काल-अनल-सन्निभानि dissolution-fire-like, दिशः sides, न not, जाने I know, न not, लभे I find, च and, शर्म calmness, प्रसीद be gracious, देव-ईश god-lord, जगत्-निवास world-abode.

25. Seeing thy terrible teeth and mouths like dissolution fire I know no sides and find no peace. O Lord of gods and abode of the world! be gracious.

The terrible death the destructive form of the Lord like a beast of prey with frightful teeth and the blazing fire of dissolution time, frightens and tortures all persons who therefore prey to the Lord for mercy and protection.

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंवैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

अमी these, च and, त्वां thee, धृतराष्ट्रस्य of Dhritarashtra, पुत्रा sons, सर्वे all, सह with, एव verily, अवनिपाल-संवैः with

kings-hosts, भीष्मः *Bheeshma*, द्रोणाः *Drona*, सुनपुत्रः *Karna*, तथा and, अमौ that, सह with, अस्मदीयैः with our, अपि also, योधनुह्यैः with warrior-chiefs.

26. All these sons of *Dhritarashtra* with their hosts of kings, *Bheeshma*, *Drona*, *Karna* and also together with all our chief warriors.

This verse is connected with the next one and shows that all the *Kauravas* with their companions and all the heroes and warriors of the *Pandava* army are to be the victims of death in the impending war.

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमांगैः ॥ २७ ॥

वक्त्राणि mouths, ते thy, त्वरमाणाः hurriedly, विशन्ति enter, दंष्ट्रा-करालानि with teeth-terrible, भयानकानि frightfull, केचित् some, विलग्नाः sticking, दशन-आन्तरेषु in teeth-gaps, संदृश्यन्ते are seen, चूर्णितैः with crushed, उत्तमांगैः with heads.

27. They hurriedly enter into thy mouths of frightful and terrible teeth and some are even seen sticking with crushed heads in the gaps of thy teeth.

The persons mentioned in the last verse voluntarily attain to frightful and horrible death, which is really Lord's destructive form and overtakes all beings through their own *Karma* (action) as described in the next verse. Vide *Gita* VIII—19.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभितोज्ज्वलन्ति ॥ २८

यथा as, नदीनां of rivers, बहवः many, अम्बु-वेगः water-currents, समुद्रं sea, एव verily, अभिमुखाः towards, द्रवन्ति rush, तथा so, तव thy, अमी these, नर-लोक-वीराः human-world-heroes, विशन्ति enter, वक्त्राणि mouths, अभितः quickly, उज्ज्वलन्ति burning.

28. As many water currents of rivers rush towards the sea, so these heroes of human world quickly enter into thy burning mouths.

As the rivers impelled by floods rush fast towards the sea and dissolve in it so the warriors of the world are voluntarily led to all devouring death, the destructive form of the Lord i.e. the death of warriors in battle takes place through their own *Karmas* (*prarabdha*) and not through any one else.

यथा प्रदीपं ज्वलनं पतंगा विशन्ति नाशाय समुद्रवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समुद्रवेगाः ॥ २९ ॥

यथा as, प्रदीपं burning, ज्वलनं fire, पतंगाः moths, विशन्ति enter, नाशाय for destruction, समुद्रवेगाः rapidly, तथा so, एव verily, नाशाय for destruction, विशन्ति enter, लोकाः people, तव thy, अपि also, वक्त्राणि mouths, समुद्रवेगाः rapidly.

29. As moths rapidly enter into burning fire for destruction, so the people rapidly enter into thy burning mouths for destruction.

As the insects by their nature rush into burning fire for destruction so do the warriors by their nature (*Prarabdha*) voluntarily attain to death (the destructive form of the Lord) which is thus not caused by any one else.

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

लेलिह्यसे thou lickest, ग्रसमानः by swallowing, समन्तात् from all sides, लोकान् worlds ; समग्रान् all, वदनैः with mouths, ज्वलद्भिः with burning, तेजोभिः with glow, आपूर्य having filled, जगत् world, समग्रं all, भासः light, तव thy, उग्राः terrible, प्रतपन्ति burn, विष्णो *Vishnu*.

30. Swallowing the whole worlds on all sides thou lickest them with thy burning mouths, and filling all the world with thy glow, O *Vishnu* ! thy terrible light burns them.

The destructive form of the Lord in the shape of death destroys all people with great torture and suffering and its ghastly shadow or approach also causes them great fear and terror.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं नहि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

आख्याहि tell, मे for me, कः what, भवान् you, उग्र-रूपः of terrible-form, नमः salutation, अस्तु be, ते for thee, देववर supreme god, प्रसीद be pleased, विज्ञातुं to know, इच्छामि

I wish, भवन्तं you, आद्यं first, न not, हि for, प्रजानामि know, तव thy, प्रवृत्तिं doing.

31. Tell me what art thou of terrible form. Salutation to thee, O Supreme Lord ! be pleased and O Lord ! I want to know your first form and donot know thy doing.

A devotee like Arjuna being frightened does not understand the aim and object of the destructive form of the Lord as death and prays to see the former gentle *Vishnu* form, in preference to the fearful destructive form assumed for the time being.

श्रीमगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः
॥ ३२ ॥

कालः death, अस्मि I am, लोक-क्षय-कृत् world-destruction-doer, प्रवृद्धः old, लोकान् worlds, समाहर्तुं to destroy, इह here, प्रवृत्तः engaged, ऋते without, अपि even, त्वां thee, न not, भविष्यन्ति shall be, सर्वे all, ये who, अवस्थिताः standing, प्रत्यनीकेषु in hostile, योधाः warriors.

32. The Lord said—I am the old death the destroyer of the world and am engaged here in destroying the worlds. Even without thee all the warriors standing in the hostile armies shall not be.

The death, the destructive form of the Lord, is the destroyer of all and the warriors in battle are led to death voluntarily through their own *Karmas* (*prarabdha*) and not through any one else and that war etc. are mere means and not the real cause of death Cf. *Koorma* II—4—22 :—

तृतीया महती शक्तिर्निहन्ति सकलं जगत् ।
तमसी मे समाख्याता कालाद्या रुद्ररूपिणी ॥

My third everyy is the destroyer of the whole world and it is of *Rudra* form called the *Tamsi Kala* or death.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुञ्ज्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

तस्मात् therefore, त्वं thou, उत्तिष्ठ rise, यशः honour, लभस्व obtain, जित्वा having conquered, शत्रून् enemies, भुञ्ज्व enjoy, राज्यं kingdom, समृद्ध rich, मया by me, एव alone, एते these, निहताः slain, पूर्वं before, एव verily, निमित्त-मात्रं cause-nominal, भव be, सव्य-साचिन् left handed-archer.

33. Therefore do thou arise and obtain honour, and having conquered the enemies enjoy the rich kingdom. These have already been slain by me and O the left handed archer (Arjuna) ! be thou the nominal cause.

Death is the destructive form of the Lord and all beings are led to it through their own *Karmas* or *prarabdha* and through no one else. The warriors in battle are thus put to death through their *Karmas* and not killed by

other persons. The war and disease etc. are therefore mere nominal means and not the real cause of death and so are conquerors and victorious heroes. A man should therefore perform his duty without any fear and attachment with faith and devotion in the Lord and thereby attain to supreme success and bliss.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यान्पि योधवीरान् ।
मया हतास्त्वं जहि मा व्यथिष्टा युद्धयस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

द्रोणं *Drona*, च and, भीष्मं *Bheeshma*, च and, जयद्रथं *Jayadratha*, च and, कर्णं *Karna*, तथा and, अन्यान् others, अपि also, योध-वीरान् war-heroes, मया by me, हतान् slain, त्वं thou, जहि slay, मा do not, व्यथिष्टाः distressed, युद्धयस्व fight, जेतासि shalt conquer, रणे in war, सपत्नान् enemies.

34. Do thou slay *Drona*, *Bheeshma*, *Jayadratha* and *Karna* and also other warriors (already) slain by me. Do not be distressed but fight and thou shalt conquer thy enemies in war.

As the Lord in the destructive form is the cause of death of all and the man is a mere instrument, therefore one performing his duty without attachment and with faith in the Lord by killing even such persons as *Drona* etc. incurs no sin, but attains to success and supreme bliss.

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वैपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

एतत् this श्रुत्वा having heard, वचनं word, केशवस्य of Krishna, कृत-अञ्जलिः with joined-hands, वेपमानः trembling, क्रीडी crown holder, नमस्कृत्वा having saluted, भूयः again, एव verily, आह said, कृष्णं Krishna, सगद्गदं with stammering, भीतभीतः frightened, प्रणम्य having bowed.

35. *Sanjaya* said:—Having heard these words of Krishna, Arjuna with joined hands trembling, saluting, stammering, frightened and again bowing spoke to Krishna.

The knowledge of the terrible nature of death as the destroyer of all fills Arjuna like devotee with fear, awe and wonder and he prays to the Lord with adoration and hymns for mercy and kindness.

4. LORD'S PRAYER (36-46).

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः

॥ ३६ ॥

स्थाने right, हृषीकेश lord of senses, तव thy, प्रकीर्त्या by praise, जगत् world, प्रहृष्यति is pleased, अनुरज्यते is delighted, च and, रक्षांसि demons, भीतानि frightened, दिशः sides, द्रवन्ति flee, सर्वे all, नमस्यन्ति salute, च and, सिद्ध-संघाः sages-hosts.

36. *Arjuna* said:—O Lord of the senses (Krishna)! the world is rightly pleased and delighted with thy praise. The demons frightened

flee in all sides and all the hosts of sages salute thee.

The eulogy of the Lord praising his supreme character pleases and delights all men, and while the knowledge of his greatness fills the sages with love and adoration it causes the wicked to flee from his wrath and fear of punishment for the Lord is the protector of the good and the destroyer of the evil.

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

कस्मात् wherefore, च and, ते thee, न not, नमेरन् should salute, महात्मन् great-soul, गरीयसे art great, ब्रह्मणः of *Brahma*, अपि even, आ द-कर्त्रे primal-cause, अनन्त boundless, देव-ईश god-lord, जगत्-निवास world-abode, त्वं thou, अक्षरं immortal, सत् being, असत् nonbeing, तत् that, परं great, यत् what.

37. O Great soul! wherefore they should not salute thee for thou art great and even the primal cause of *Brahma*. O boundless Lord of the gods! refuge of the world! thou art immortal, being and non-being and what is greater than that.

The Lord is Supreme and the cause of *Brahma* the creator and therefore the highest of all. He is indefinite, indestructable, god of gods, and the protector of the world and is *sat-asat* or both manifested and unmanifested

and all in all and therefore he alone is to be adored and worshipped by all.

**त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम त्वया तत् विश्वमनन्तरूप ॥ ३८ ॥**

त्वं thou, आदि-देवः primal-god, पुरुषः person, पुराणः ancient, त्वं thou, अस्य of this, विश्वस्य of universe, परं supreme, निधानं store, वेत्ता knower, असि art, वेद्यं knowable, च and, परं supreme, च and, धाम abode, त्वया by thee, तत् pervaded, विश्वं world, अनन्तरूप indefinite-form.

38. Thou art primal god and ancient person. Thou art the supreme store of this universe and thou art the knower, knowable and the supreme abode, and O Indefinite form! the world is pervaded by thee.

The Lord is supreme, eternal, creator, protector and supporter of all, knowledge, knowable and knower, all pervading and he is also the life and essence of the whole world.

**वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्चभूयोऽपि नमोनमस्ते ॥ ३९ ॥**

वायुः wind, यमः death god, अग्निः fire, वरुणः water god, शशांकः Moon, प्रजापतिः creator, त्वं thou, प्रपितामहः great grandfather, च and, नमः salutation, नमः salutation, ते for thee, अस्तु be, सहस्र-कृत्वः thousand-times, पुनः again, च and, भूयः again, अपि also, नमः salutation, नमः salutation, ते for thee.

39. Thou art Wind, *Yama*, Fire, *Varuna* and Moon, creator (father) and great grand father (*Brahma*), salutation be to thee thousand times and again and again also salutation and salutation be to thee.

Vayu (god of wind), *Yama* (god of justice and death), *Agni* (god of fire), *Varuna* (god of water), Moon (god of night), *Prajapati* (creator of beings) and the great grand father (fourfaced *Brahma*) are all the images and manifestations of the Supreme Lord who is one but called by many names and is therefore adored and worshipped by all in some form or other.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

नमः salutation, पुरस्तात् from front, अथ and, पृष्ठतः from behind, ते for thee, नमः salutation, अस्तु be, ते for thee, सर्वतः from all sides, एव verily, सर्व all, अनन्त-वीर्यं endless strength, अमित-विक्रमः endless-might, त्वं thou, सर्वं all, समाप्नोषि pervadest, ततः therefore, असि art, सर्वः all.

40. Salutation be to thee O all, from front and from behind and from all sides. Thou art of endless strength and endless might. Thou pervadest all and therefore thou art all.

The Lord is Supreme and He is the creator, supporter and inner soul of all and therefore he alone is worthy to be worshipped by all and in every way and in all places and times. Cf. *Chandogya* VII—25—2:—

आत्मैवाधस्तादात्मोपरिष्टादात्मा परचादात्मा ।

पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेद सर्वानिति ॥

The *Atma* is above, below, in front and behind, in the right and on the left and thus all this is *Atma* alone.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अज्ञानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥

सखा friend, इति thus, मत्वा having regarded, प्रसभं rashly, यत् what, उक्तं said, हे कृष्ण O Krishna, हे यादव O *Yadava*, हे सखे O friend, इति thus, अज्ञानता unknowing, महिमानं greatness, तव thy, इदं this, मया by me, प्रमादात् from forgetfulness, प्रणयेन by love, वा and, अपि also.

41. Regarding thee as a friend and not knowing thy greatness, whatever has been rashly said by me as "O *Krishna*, O *Yadava* and O friend" from forgetfulness and also from love.

This verse is connected with the next one and shows that a devotee like Arjuna regards and treats the Lord as his friend and comrade and on realizing his supreme character considers his behavior as a mistake due to his ignorance and too much love.

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समन्नं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

यत् what, च and, अवहास-अर्थ for joke-sake, असत्-कृतः disrespect-caused, असि art, विहार-शय्या-आसन-भोजनेषु at play-bed-seat-food, एकः alone, अथवा or, अपि also, अभ्युत

imperishable, तत्-समक्षं that-in sight, तत् that, क्षामये I beg pardon, त्वां thee, अहं I, अप्रमेयं boundless.

42. Whatever disrespect has been caused to thee in joke, at play, on bed, at seat or at food, alone or in sight of others, for that I beg pardon of thee, the boundless.

As mentioned in the last verse a devotee on realization of the greatness of the Lord considers his familiar association and behavior in private or public with the Lord as foolish and improper and regrets for his mistake and impertinence. Cf. *Valmeeki* VII—2—12:—

अज्ञाताच्च मया राजन्नुक्तस्त्वं राजसत्तम ।

सादयामि शिरसा न त्व क्रोद्धुमिहार्हसि ॥

O great King ! for what has been said by me to thee unknowingly I beg thy pardon.

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव

॥ ४३ ॥

पिता father, असि art, लोकस्य of world, चर-अचरस्य of moveable-immovable, त्वं thou, अस्य of this, पूज्यः worship-able, च and, गुरुः teacher, गरीयान् greater, न not, त्वत् than thee, समः equal, अस्ति is, अभ्यधिकः greater, कुतः where, अन्यः other, लोक-त्रये in world-three, अपि also, अप्रतिम-प्रभाव of unrivalled-character.

43. Thou art the father of this moveable and immoveable world. Thou art worshipable

and greater than the teacher, O thou of unrivalled greatness ! thou hast no equal even in the three worlds and where is another greater than thee.

The Lord is supreme and the greatest of all. He is also the supporter, protector and benefactor of all beings. Thus there is no one superior or even equal to him in the whole universe comprising the three worlds (upper, middle and lower). Cf. *Bhagawata* I—11—7:—

भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता ।

त्वं सद्गुरुर्नः परमं च दैवत यस्यानुवृत्त्या कृतिनो बभूविम ॥

O the supporter of all ! thou art our refuge, father, mother, friend, master, true teacher and supreme god. We are blessed by serving thee.

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

तस्मात् therefore, प्रणम्य having saluted, प्रणिधाय having prostrated, कायं body, प्रसादये I please, त्वां thee, अहं I, ईशं lord, ईड्यं adorable, पिता father, इव as, पुत्रस्य of son, सखा friend, इव as, सख्युः of friend, प्रियः lover, प्रियाय for beloved, अर्हसि shouldst, देव god, सोढुं to bear.

44. Therefore having saluted and prostrated with body I please thee, O God and adorable Lord ! thou shouldst bear with me as father with son, friend with friend and lover with beloved.

A devotee like Arjuna prays to the Lord with adoration and salutation for forgiveness and mercy

like a father forgiving his son, a friend his friend and a lover his beloved. Cf. *Bhagawata* I—15—19:—

शय्यासनाटनविकत्थन भोजनादिष्वैक्याद्वयस्य कृत्वानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान्महितया कुमतेरघं मे ॥

What disrespect was shown to him while sleeping, sitting, playing, story telling, taking food, etc. alone or before others, that great soul used to put up with my foolish offence as friend with friend and father with son, etc.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

अदृष्ट-पूर्वं not seen-before, हृषितः delighted, अस्मि I am, दृष्ट्वा having seen, भयेन with fear, च and, प्रव्यथितं distressed, मनः mind, मे my, तत् that, एव very, मे for me, दर्शय show, देव Lord, रूपं form, प्रसीद be pleased, देव-ईश god-of god, जगत्-निवास world-refuge.

45. I am delighted by seeing that not seen before and my mind is also distressed with fear. O Lord and the god of gods and refuge of the world! be pleased and show me that very form.

A devotee like Arjuna is much delighted with the supreme form of the Lord but he fears the destructive form of death and therefore prays for a vision of the gentle *Vishnu* form, the supporter and protector of all as mentioned in the next verse.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

किरीटिनं with crown, गदिनं with club, चक्र-हस्तं with discus-in hand, इच्छामि I want, त्वां thee, द्रष्टुं to see, अहं I, तथा and, एव verily, तेन with that, एव very, रूपेण with form, चतुःभुजेन with four-arms, सहस्र-बाहो of thousand-arms, भव be, विश्व-मूर्ते universal-form.

46. I want to see thee with crown, club, and discus in hand, and O the universal form of thousand arms! be thou that very form of four arms.

This verse depicts the gentle *Vishnu* form wearing a crown on his head and holding a discus, a club, a lotus and a conch in four hands as the creator, supporter and destroyer of all. Vide *Gita* XI—17 and also Cf. *Adbhuta* II—21 :—

शंखचक्रगदापद्मं धारयते अतुर्भुजम् ।
शुद्धजम्बूनदनिर्भं ब्रह्मविष्णुशिवात्मकम् ॥

He is the wearer of conch, discus, club, lotus, with four arms of the pure gold colour and of the form of *Brahma*, *Vishnu* and *Mahesh*.

5. CHARACTER AND EFFECT OF DEVOTION (47-55).

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

मया with my, प्रमन्नेन with grace, तव thy, अर्जुन Arjuna, इदं this, रूपं form, परं supreme, दर्शितं seen, आत्म-योगात् with self-devotion, तेजोमयं splendour full, विश्वं universal, अनन्त endless, आद्यं primal, यन् which, मे my, त्वन् than thee, अन्येन by another, न not, द्रष्ट-पूर्वं seen-before.

47. The Lord said:—O Arjuna! with my grace and thy self devotion, this resplendent, universal, endless and primal supreme form of mine which has been seen by thee has not been seen before by another than thee.

The supreme form of the Lord is full of awe, lustre and grandness and it is realized only with *Yoga* (devotion) and grace of the Lord and by no other means.

न वेदयज्ञाध्ययनैर् दानैर्न च क्रियाभिर्न तपोभिरुग्रः ।

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

न not, वेद-यज्ञ-अध्ययनैः with *Vedas*-sacrifice-study, न not, दानैः with gifts, न not, च and, क्रियाभिः with rituals, न not, तपोभिः with austerities, उग्रैः with terrible, एवं such, रूपः of form, शक्यः capable, अहं I, नृ-लोके in human-world, द्रष्टुं to see, त्वन् than thee, अन्येन by another, कुरु-प्रवीर *Kuru* superior.

48. Arjuna ! I am not capable of being seen in such a form with sacrifice, *Veda* study, gifts, rituals and terrible austerities in the human world by another than thee.

The supreme form of the Lord cannot be realized so well and easily with *Vedic* study, sacrificial actions, gifts and hard austerities as with devotion i.e. the devotion is the best means of attaining to the realization of the Lord. Cf. *Bhagawata (Mahatmya)* II—18:—

न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा ।

हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ॥

Autserity, knowledge and rites are not such good means of meeting the Lord as devotion demonstrated by the *Gopis*.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४८ ॥

मा do not, ते for thee, व्यथा distress, मा do not, च and, विमूढ-भावः of deluded-nature, दृष्ट्वा having seen, रूपं form, घोर' terrible, इदृक् like, मम my, इदं this, व्यपेत-भीः of removed-fear, प्रीत-मनाः of cheerful-mind, पुनः again, त्वं thou, तत् that, एव very, मे my, रूपं form, इदं this, प्रपश्य see.

49. Having seen my terrible form like this do not be distressed and deluded. Be fearless and of cheerful mind and again see that very form of mine.

The destructive form of the Lord is very terrible but it is a mistake to be frightened and distressed by it as death is unavoidable and overtakes all. The devotees, however pray for realization of the gentle *Vishnu* form

the supporter and protector of all, and the Lord grants them that vision.

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

इति thus, अर्जुनं Arjuna, वासुदेवः Krishna, तथा and, उक्त्वा having spoken, स्वकं own, रूपं form, दर्शयामास showed, भूयः again, आश्वासयामास comforted, च and, भीतं frightened, एनं him, भूत्वा having become, पुनः again सौम्य-वपुः of gentle-body, महात्मा great soul.

50. Sanjaya said:—Krishna having thus spoken again showed his own form to Arjuna, and having again become of gentle body the great soul comforted him, the frightened.

The Lord on the prayer of his devotees has mercy on them and shows them the gentle form of Vishnu the supporter and protector of all and thus they attain to peace and bliss.

अर्जुन उवाच ।

दृष्ट्वा मां मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

दृष्ट्वा having seen, इदं this, मानुषं human, रूपं form, तव thy, सौम्यं gentle, जनार्दन Krishna, इदानीं now, अस्मि I am, संवृत्तः become, सचेताः of sound mind, प्रकृतिं nature, गतः restored.

51. Arjuna said:—O Krishna having seen this gentle and human form of thine I am now of sound mind and restored to my nature.

The realization of the gentle form of *Vishnu* the supporter and protector of all leads to supreme peace and bliss.

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥ ५२ ॥

सुदुर्दर्शं difficult to see, इदं this, रूपं form, दृष्टवान् seen, असि art, यत् which, मम my, देवाः gods, अपि even, अस्य of this, रूपस्य of form, नित्यं ever, दर्शन-कांक्षिणः seeing-eager.

52. The Lord said:—This my form which thou hast seen is very difficult to see and even the gods are ever eager of seeing this form.

The supreme form of the Lord as creator, supporter and destroyer (*Brahma*, *Vishnu* and *Shiva*) is very difficult to realize by men as even the gods and sages ever strive to attain to it, Cf. *Adhyatma* VII—3—51:—

द्रष्टुं न शक्यते कैश्चिद् देवदानवपन्नगैः ।

यस्य प्रसादं कुरुते स चैव द्रष्टुमर्हति ॥

No god, demigod, or any one can see him. He alone is worthy to see him with whom he is pleased.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

न not, अहं I, वेदैः with *Vedas*, न not, तपसां with austerity, न not, दानेन by gifts, न not, च and, इज्यया with sacrifice, शक्य I can, एवं such, विधः way, द्रष्टुं to see, दृष्टवान् seen, असि art, मां me, यथा as.

53. I cannot be seen by the *Vedas*, austerities, gifts or sacrifices in such way as thou hast seen me.

This verse conveys the same meaning as no 48 that the Lord can not be known and realized by acts of sacrifice etc. so well as by devotion. But it is not merely a repetition on abbreviated form of no. 48. The one indicates the special kindness shown to Arjuna while the other emphasises the superiority of devotion to other worship. Cf. *Bhagawata* XI—14—20.

न साधयन्ति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥

O *Uddho* ! I am not overpowered by *Yoga*, knowledge, *Veda* study, austerity and renunciation so much as my deep devotion.

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

भक्त्या with devotion, तु but, अनन्यया without another, शक्य I can, अहं I, एवं thus, विधः way, अर्जुन Arjuna, ज्ञातुं to know, द्रष्टुं to see, च and, तत्त्वेन with truth, प्रवेष्टुं to enter, च and, परन्तप burner of foes.

54. But O Arjuna the burner of foes! with devotion to me and to no other, I can be truly known, seen and entered like this.

One with exclusive devotion to the Lord can attain to his knowledge, realization and to his union as well. Cf. *Adhyatma V*—4—22:—

विष्णोर्हि भक्तिः सुविशोधनं धियस्ततो भवेज्ज्ञानमतीव निर्मलम् ।

विशुद्धतत्त्वानुभवो भवेत्ततः सम्यग्विदित्वा परमं पदं ब्रजेत् ॥

The intellect is purified by the devotion of *Vishnu* and thus there is pure knowledge and thereafter there is realization, pure truth and by knowing him well the supreme goal is attained.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

मत्-कर्म-कृत् my-action-performer, मत्-परमः me-supreme-holder, मत्-भक्तः me-devoted, संग-वर्जितः attachment-freed, निर्वैरः without enmity, सर्व-भूतेषु in all-beings, यः who, सः he, मां me, एति comes, पाण्डव = अर्जुन.

55. Who performs actions for me, holds me supreme, is devoted to me, is freed from attachment and is without enmity with any being, he O Arjuna! comes to me.

One who performs all actions for the Lord, with faith (holding him supreme) and devotion in the Lord, without attachment for action fruits and is a benefactor of all beings i.e. *Karma Yogee* attains to the realization and union of the Lord and is freed from bondage of the world.

Thus ends chapter XI called the Universal Form.

CHAPTER XII.

DEVOTION YOGA.

This Chapter describes the devotion of the Lord and deals only with three subjects :—

- (1) Manifest and unmanifest worship 1—7 ;
- (2) Four ways of adoring the Lord 8—12 ;
- (3) Characteristics of a devotee 13—20.

1. MANIFEST AND UNMANIFEST WORSHIP (1—7).

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

एवं thus, सतत-युक्ताः constantly-engaged, ये who, भक्ताः devotees, त्वां thee, पर्युपासते adore, ये who, च and, अपि also, अक्षरं immortal, अव्यक्त unmanifested, तेषां of them, के which, योग-वित्तमाः *Yoga*-best knowers.

1. Arjuna Said—Those who thus constantly engaged adore thee and who also (adore) the immortal and unmanifested, which of them is the best knower of *Yoga*.

Arjuna wants to know which of the two classes of devotees (1) who adore the supreme manifested form of the Lord as depicted in chapter XI and (2) who adore the unmanifested, all pervading (*Brahma*) form as referred to in chapter VIII are the better realizers of *Yoga* con-

templation *i.e.* whether the devotees of the manifested form or those of the unmanifested form are the superior *Yogees* of the Lord.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया पर्यापोषतास्ते मे युक्ततमा मताः ॥ २ ॥

मयि in me, आवेश्य having entered, मनः mind, ये who, मां me, नित्य-युक्ताः ever-engaged, उपासते : adore, श्रद्धया with faith, पर्याः with great, उपेताः filled, ते they, मे my, युक्त-तमाः highest-*Yogees*, मताः regarded.

2. The Lord said—who having entered the mind in me, ever engaged and filled with great faith adore me, they are regarded by me as the highest *Yogees*.

The devotees who with faith and devotion, adore the manifested form of the Lord by engaging their whole mind in him, are regarded as the best *Yogees* and attain to the supreme goal *i.e.* manifest devotion with faith and love constitutes the highest *Yoga* and leads to the Supreme goal. Vide *Gita* VI—47 and also Cf. *Bhagawata* III—25—44:—

प्रावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।

तीव्रेण भक्तियोगेन मनो भव्यर्पितं स्थिरम् ॥

In this world to resign the mind to me with deep devotion is the means of liberation.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

ये who, तु but, अक्षरं immortal, अनिर्देश्यं unspeakable, अव्यक्तं unmanifested, पर्युपासते adore, सर्वत्र-गं all-pervading, अचिन्त्यं unthinkable, च and, कूटस्थं unchangeable, अचलं stable, ध्रुवं eternal.

3. But who adore the immortal, unspeakable, unmanifested, all-pervading, unthinkable, unchangeable, stable and eternal.

This verse is connected with the next one and depicts the adoration of the unmanifested form of the Supreme Lord as *Brahma* the eternal, all pervading, incomprehensible with sense organs, without qualities, unchangeable, and always the same. Vide *Gita* III—25.

संनिवृत्त्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

संनिवृत्त्य having restrained, इन्द्रिय-ग्रामं sense hosts, सर्वत्र everywhere, सम-बुद्धयः of equal-intellect, ते they, प्राप्नुवन्ति attain, मां me, एव alone, सर्व-भूत-हिते-रताः all-beings-good-wishing.

4. They having restrained the hosts of sense organs, being everywhere of equal intellect, and wishing the good of all beings attain to me alone.

The *Yogees* adoring the unmanifested form of the Lord as *Brahma* described in the last verse by controlling the senses and mind, making the intellect equal and steady and acting without attachment for the good of the world also attain to the same supreme goal. It is

to be noted that verse 2 describes the worship of the manifested form by the *Bhakti* or devotion path while this verse indicates the worship of the unmanifested form by *Sanyasa* (renunciation) and *Vairagya* (unattachment) paths which are hard to attain as explained hereafter.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

क्लेशः difficulty, अधिकतरः greater, तेषां of those, अव्यक्त-
आसक्त-चेतसां of unmanifested-attached-minds, अव्यक्ता of
unmanifested, हि for, गतिः path, दुःखं hard, देहवद्भिः by
the embodied, अवाप्यते is attained.

5. There is much difficulty for those whose minds are attached in the unmanifested for the path of unmanifested is hard to attain by the embodied.

There is twofold difficulty in the worship of the unmanifested (*Brahma*) form. Firstly the success through *Sanyasa* and *Vairaga* (renunciation and unattachment) is hard to attain and secondly for an embodied person it is difficult to think of and adore what can not be realized through the senses. Vide *Gita* V—6, also Cf. *Bhagawata* (*Mahatmya*) III—59:—

त्वद्दियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले ।

निर्गुणोपासने कष्टमतः किञ्चिद्विचारय ॥

How shall thy devotees live on earth by thy separation. Think of the suffering and pain of *Nirguna* (unmanifested) adoration.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ये who, तु but, सर्वाणि all, कर्माणि actions, मयि in me, संन्यस्य having resigned, मत्-पराः me-holding supreme, अनन्येन without another, एव alone, योगेन with devotion, मां me, ध्यायन्तः meditating, उपासते adore.

6. But who having resigned all actions into me, holding me supreme and meditating on me with devotion and no other, adore me.—

This verse is connected with the next one and shows the supreme adoration of the Lord in three ways (1) by resigning all action fruits as an act of devotion, (2) holding the Lord supreme and as all in all, (3) meditating on the Lord with exclusive devotion and no one else. Cf. *Bhagāwata* XI—23—9.

कुर्यात् सर्वाणि कर्माणि मदर्थं शनैः स्मरन् ।

भय्यर्पितमनश्चित्तो मद्धर्मात्मनोरतिः ॥

He should perform all actions by thinking of me, fixing his mind and thoughts in me and engaging the self in my knowledge.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

तेषां of them, अहं I, समुद्धर्ता saviour, मृत्यु-संसार-सागरात् from mortal-world-ocean, भवामि become, न not, चिरात् with delay, पार्थ Arjuna, मयि in me, आवेशित-चेतसां of engaged-minds.

7. And whose minds are engaged in me, I soon become the saviour of them from the ocean of the mortal world.

Persons adoring the Lord in the three ways mentioned in the last verse and also realizing him by constantly engaging their whole mind in him soon attain to liberation from the bondage of this mortal world.

This adoration of the Lord is *Para Bhakti* or supreme devotion of the manifested form in contrast with the unattached devotion of the unmanifested form referred to in verses 3 to 5.

2. FOUR WAYS OF ADORATION (8-12).

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

मयि in me, एव alone, मनः mind, आधत्स्व fix, मयि in me, बुद्धिं intellect, निवेशय enter, निवसिष्यसि shalt dwell, मयि in me, एव verily, अतः then, ऊर्ध्वं above, न not, संशयः doubt.

8. Fix the mind in me and enter the intellect in me alone and thereafter thou shalt verily dwell in me without doubt.

Persons adoring the Lord by engaging their whole mind and intellect in him alone attain to the Lord with certainty. This is called the devotion path.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

अथ if, चित्तं mind, समाधातुं to fix, न not, शक्नोषि art capable, मयि in me, स्थिरं firmly, अभ्यास-योगेन with practice-contemplation, ततः then, मां me, इच्छ seek, आस to attain, घनंजय Arjuna.

9. If thou art not capable of fixing the mind firmly in me, then Arjuna ! seek to attain to me with *Yoga* practice.

If one can not devote himself to the Lord by fixing his whole mind in him as mentioned in the last verse, then he should take to *Yoga* practice by repeatedly fixing the mind in contemplation of the Lord and thereby attain to the Supreme Goal. This is called Contemplation Path. Cf. *Bhagawata* X—47—36:—

मयावेश्य मनः कृत्स्न विमुक्ताशेषवृत्ति यत् ।

अनुस्मरन्त्यो मां नित्यमचिरान्मासुषैष्यथ ॥

Who having freed his mind from all desires engages it well in me and always thinks of me, he soon attains to me.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अभ्यासे in practice, अपि also, असमर्थः incapable, असि art, मत्-कर्म-परमः my-action-supreme holder, भव be, मत्-अर्थं for my-sake, अपि even, कर्माणि actions, कुर्वन् performing, सिद्धिं success, अवाप्स्यसि shalt attain.

10. If thou art incapable of (*Yoga*) practice, then be thou the supreme holder of my actions

as even by performing actions for my sake, thou shalt attain to success.

If one is not able to engage in *Yoga* practice mentioned in the last verse, then he should engage himself in performing good actions for the sake of the Lord and thereby attain to success as explained in *Gita* XVIII-46. This is called Action Path.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

अथ if, एतत् this, अपि even, अशक्तः incapable, असि art, कर्तुं to do, मत्-योगं my-*Yoga*, आश्रितः resorting, सर्व-कर्म-फल-त्यागं all-action-fruit-renunciation, ततः then, कुरु do यत्-आत्मवान् controller-of mind.

11. If thou art incapable even to do this, then resorting to my *Yoga* and controlling the mind, do thou renounce the fruit of all actions.

If one is unable even to perform good actions for the sake of the Lord as mentioned in the last verse, he should engage himself in the *Yoga* of unattachment by renunciation of action fruits and control of mind. This is called *Sankhya* (Knowledge) Path.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

श्रेयः supreme, हि for, ज्ञानं knowledge, अभ्यासात् from practice, ज्ञानात् from knowledge, ध्यानं contemplation,

विशिष्यते is great, ध्यानात् from contemplation, कर्म-फल-त्यागः action-fruit-renunciation, त्यागात् from renunciation, शान्तिः peace, अनन्तरं instant.

12. Supreme is *Gyana* (knowledge) from *Yoga Abhyasa* (contemplation practice) and great is *Dhyana* (contemplation) from *Gyana* (knowledge). There is *Tyaga* (renunciation) of action fruits from *Dhyana* (contemplation) and instant peace from *Tyaga* (renunciation).

This verse sums up the cause, effect and bliss of the four ways of adoration described in the last four verses 8 to 11.

Yoga Abbhayas (contemplation practice) gives rise to *Gyana* (knowledge or devotion) and *Gyana*, (devotion) results in *Dhyana* (contemplation) and they are both supreme and blissful. Again *Dhyana* causes *Tyaga* (renunciation) of action fruits (*Sankhya* unattachment) and this *Tyaga* produces instant peace. Similarly performance of good action or one's duty also leads to success and knowledge and thereby to devotion and contemplation etc. Therefore all the four paths of devotion, contemplation, good action and unattachment are supreme and lead to bliss, and a person following any of them according to his nature attains to the Supreme Goal.

(3) THE CHARACTER OF A DEVOTEE (13-20).

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

अद्वेष्टा non-hater, सर्व-भूतानां of all-beings, मैत्रः friendly, करुणः compassionate, एव verily, च and, निर्ममः without selfishness, निर्हंकारः without egoism, सम-दुःख-सुखः equal in pleasure-pain, क्षमी forgiving.

13. Non-hater of any being, friendly, compassionate, without selfishness and egoism, equal in pleasure and pain and forgiver—

This verse is connected with the next one and shows the character of a devoted *Yogee* as hating no one (benefactor of all mankind), friendly (helper of all), compassionate (treating all with kindness and sympathy) without egoism (having no conceit and vanity), without selfishness (having same regard for others as for himself) equal in pleasure) and pain (without attachment and desires for enjoyments) and forgiving (overlooking the faults of others and not too exacting).

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

संतुष्टः contented, सततं ever, योगी *Yogee* यत-आत्मा control-ler-of mind, दृढ-निश्चयः of firm-resolution, मयि in me, अर्पित-मनः-बुद्धिः resigning-mind-intellect, यः who, मे my, भक्तः devotee, सः he, मे my, प्रियः dear.

14. And the *Yogee*, who being ever contented, mind controlled, of firm resolution and resigning the mind and intellect into me is my devotee, is dear to me.

The person described in the last verse having no desires and disdains, controlling the sense organs, of steady intellect and engaging his mind and heart in the Lord, is regarded as the devoted *Yogee* and attains to the Supreme Goal. Cf. *Bhagawata* III—27—8:—

यदृच्छयाऽलब्धेन सन्तुष्टो मितभुङ्मुनिः ।
विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥

To be content with unsought gain, to take fixed food, to be a sage, to take exclusive refuge, to be calm, to be freed, to be kind and to restrain the mind are the characteristics of a devotee.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

यस्मात् from whom, न not, उद्विजते is distressed, लोकः world, लोकान् from world, न not, उद्विजते is distressed, च and, यः who, हर्ष-अमर्ष-भय-उद्वेगैः from pleasure-anger-fear-evil, मुक्तः freed, यः who, सः he, च and, मे my, प्रियः dear.

15. From whom the world is not distressed and who is not distressed from the world and who is freed from pleasure, anger, fear and evil, he is dear to me.

The person who does not hate and is not hated by the world but lives and acts for its good without attachment to any pleasure and pain, is a great devotee of the Lord. Cf. *Mahabharata* XII—21—4:—

न विभेति यदा चायं यदा चास्मान्न विभ्यति ।

कामद्वेषौ च जयति तदाऽत्मानं च पश्यति ॥

When he fears no one and is not feared by any one, and is freed from desires and disdains, then he sees the *Atma*.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

अनपेक्षः without desires, शुचिः pure, दक्षः clever, उदासीनः unconcerned, गत-व्यथः freed from pain, सर्व-आरम्भ-परित्यागी all-undertaking-renouncer, यः who, मद्-भक्तः my-devotee, सः that, मे my, प्रियः dear.

16. Who is without desires, pure, clever, unconcerned, free from pain, renouncer of all undertakings, that devotee of mine is dear to me.

A person who is free from desires, of pure heart, intelligent, having no anxieties for anything, free from all troubles, and having no attachment with any action but performing it as a duty, is a devotee and attains to the Lord.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

यः who, न not, हृष्यति rejoices, न not, द्वेष्टि hates, न not, शोचति grieves, न not, कांक्षति desires, शुभ-अशुभ-परित्यागी of good-evil-renouncer, भक्तिमान् devotee, यः who, सः he, मे my, प्रियः dear.

17. Who neither rejoices nor hates nor grieves nor desires and who is the renouncer of all good and evil, that devotee is dear to me.

A person renouncing all pleasures and pain, desires and disdain etc. and having no attachments for any worldly objects and thus remaining calm and steady and indifferent to all the bodily affairs and incidents is a devotee of the Lord. Vide *Gita* V—20. Cf. *Adhyatma* II—6—59 :—

यो न द्वेष्ट्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति ।
सर्वं मायेति निश्चित्य त्वां सजेत्तन्मनोगृहम् ॥

Who on finding the unpleasant hates not nor on finding the pleasant desires not and who by regarding all as an illusion adores thee alone, his mind is thy abode.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

समः equal, शत्रौ in foes, च and, मित्रे in friend, च and, तथा and, मान-अपमानयोः in honour-dishonour, शीत-उष्ण-सुख-दुःखेषु in cold-heat-pleasure-pain, समः equal, सङ्ग-विवर्जितः attachment-freed.

18. One equal to friend and foe, in honour and dishonour, equal in cold and heat, pleasure and pain and freed from attachment—

This verse is connected with the next one and it shows the character of a person of steady and equal

mind, free from attachments and ever remaining calm and unaffected by good and evil events of life as friend and foe, honour and dishonour, cold and heat and pleasure and pain etc.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

तुल्य-निन्दा-स्तुतिः equal-in abuse-praise, मौनी silent, सन्तुष्टः content, येन by what, केनचित् anything, अनिकेतः homeless, स्थिर-मतिः of firm-conviction, भक्तिमान् devoted, मे my, प्रियः dear, नरः man.

19. And who is equal in abuse and praise, silent, content with anything, homeless, and of firm conviction, that devoted man is dear to me.

The person described in the last verse, indifferent to praise and abuse, silent (concealing secrets), content with whatever he gains, and having no distraction in the way of home etc. and of steady intellect i.e. a person of steady and unattached mind having no cares and anxieties is a supreme devotee of the Lord and attains to Supreme Goal.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाणां मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ये who, तु but, धर्म्य-अमृतं knowledge-nectar, इदं this, यथा-उक्तं as-described, पर्युपासते attain, श्रद्धाणाः full of faith, मत्-परमाः me supreme holders, भक्ताः devotees, ते they, अतीव exceedingly, मे my, प्रियाः dear.

20. But who full of faith and holding me supreme attain to this nectar of knowledge as described (here), those devotees are exceedingly dear to me.

The persons who follow the nectar like teaching of devotion path as described in this chapter by engaging their minds in the Lord with faith and holding him as all in all, are regarded as the highest devotees. Cf. *Bhagawata* III—25—19:—

न यज्यमानया भक्त्या भगवत्प्रखिलात्मनि ।

सद्गुणोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥

For attainment of *Brahma*, the *Yogees* have no better path than to engage in *Atma Yoga* with devotion.

Thus ends chapter XII called the Devotion *Yoga*.

CHAPTER XIII.

BODY AND SOUL.

The first part (chapters I to VI) dealt with *Karma Yoga* (action path), the second part (chapters VII to XII) with *Upasana* (adoration and devotion) and the third part (chapters XIII to XVIII) after describing the characteristics of *Atma* and the qualities of nature, now treats of *Gyanakand* (knowledge and renunciation), showing how to acquire the *Atma* knowledge and renounce the qualities of nature and thereby attain to liberation and supreme bliss.

This chapter XIII treats of the character and distinction of *Kshetra* and *Kshetragna* (body and soul) and teaches how to attain to one and be freed from the other. It deals with the following subjects :—

- (1) *Kshetra* and *Kshetragna* (body and soul) 1—4;
- (2) elements, modifications and qualities of *Kshetra* 5—11;
- (3) *Kshetragna* and its character 12—18; and
- (4) Character of both Nature and Soul 19—34.

1. KSHETRA AND KSHETRAGYA (1—4)..

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

इदं this, शरीरं body, कौन्तेय Arjuna, क्षेत्रं field, इति thus, अभिधीयते is called, एतत् this, यः who, वेत्ति knows, तं him, प्रातुः call, क्षेत्र-ज्ञः field-knower, इति thus, तत्-विदः that-knower.

1. The Lord said: Arjuna ! this body is called *Kshetra* and who knows this, its knowers call him "*Kshetranya*".

The body is called a field (*Kshetra*) because it is the place of sowing seed of action and bearing of fruits as pleasure and pain, and the *Atma* (Soul) is called the knower of the field (*Kshetranya*) by the wise as it dwells in the body, witnesses its actions and enjoys its fruits as pleasure and pain and is the lord of it. Cf. *Mahabharata* XII—351—6:—

क्षेत्राणि हि शरीराणि बीजं चापि शुभाशुभम् ।

तानि वेत्ति स योगात्मा ततः क्षेत्रज्ञः उच्यते ॥

The body is the field and its good and bad actions are the seeds and the *Yogee* that knows it is called the *Kshetranya*.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

क्षेत्रज्ञं field knower, च and, अपि also, मां me, विद्धि know, सर्व-क्षेत्रेषु in all-fields, भारत *Bharata*, क्षेत्र-क्षेत्रज्ञयोः of field-field knower, ज्ञानं knowledge, यत् what, तत्-ज्ञानं that-knowledge, मतं regarded, मम my.

2. Arjuna ! know me also as the *Kshetranya* in all the *Kshetras* (bodies) and what is the

knowledge of the *Kshetra* and the *Kshetranya* is regarded as my knowledge.

The field is the body or *Kshetra* and the field knower is the *Atma* (soul)—the dweller, master and witness of the body. The knowledge of the *Kshetra* and *Kshetranya* is called *Atma* knowledge.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

तत् that, क्षेत्रं field, यत् what, च and, यादृक् what kind, च and, यत्-विकारि of what-modification, यतः from what, च and, यत् what, सः he, च and, यः who, यत्-प्रभावः of what-character, च and, तत् that, समासेन briefly, मे from me, शृणु hear.

3. What is that *Kshetra*, of what kind, of what modifications and what is from what, who he is, of what character, that thou briefly hear from me.

This chapter at first deals with the elements, modifications and the knowledge resulting from the *Sattwa* qualities of *Kshetra* (nature) from verse 5 to 11 and then proceeds to deal with the *Kshetranya* (soul) and its character in verses 12 to 34.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः प्रथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

ऋषिभिः by sages, बहुधा by many, गीतं sung, छन्दोभिः by hymns, विविधैः by various, प्रथक् different, ब्रह्मसूत्र-पदैः

by *Brahma Sootra*-passages, च and, एव verily, हेतुमद्भिः by reasons, विनिश्चितैः by certain.

4. This has been sung by many sages through various and different hymns and through *Brahma-sootra* passages with certain reasons.

The knowledge of the field and field-knower called the *Atma* knowledge has been declared by many sages through the various *Vedic* hymns and also demonstrated through the *Brahma Sootra* (*Vedanta Darshana*) with copious and convincing arguments *i. e.* both the *Vedas* and *Vedanta* treat of this *Atma* knowledge. Cf. *Rig Veda* IV—57—1:—

क्षेत्रस्य पतिना वयं हि तेनेव जयमसि । गामश्वं पोषयित्वा स नो मृडातीदृशे ॥

We pray to the master of the *Kshetra* who like a friend protects our cows and horses.

2. ELEMENTS AND MODIFICATIONS ETC. OF

KSHETRA (5—11).

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

महाभूतानि great elements, अहंकारः egoism, बुद्धिः intellect, अव्यक्त unmanifested, एव verily, च and, इन्द्रियाणि sense organs, दश-एकं ten-one, च and, पञ्च five, च and, इन्द्रिय-गोचराः sense-objects.

5. The (five) great elements, egoism, intellect, unmanifested, 11 sense organs and 5 sense objects.

This verse is connected with the next one and shows the 24 elements of body or nature as detailed below—5 course or material elements (fire, wind, water, earth and sky) as forming the body and world; 3 subtle or mental faculties (egoism, intellect and unmanifest) as the cause of all cognition; 11 sense organs (eye, ear, nose, tongue and skin forming the five knowledge senses; mouth, hands, feet, genitals and rectum forming the action senses) as the passage or media for use of the 5 sense objects (form, sound, smell, taste and touch). Cf. *Bhagawata* VII—7—22.

अष्टौ प्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः ।

विकाराः षोडशात्रयैः पुमानेकः समन्वयात् ॥

The wise say that the Nature is eightfold with 3 qualities, 16 *Vikaras* (modifications) and the Person as witness.

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

इच्छा desire, द्वेषः disdain, सुखं pleasure, दुःखं pain, संघातः union, चेतना intelligence, धृतिः restraint, एतत् this, क्षेत्रं field, समासेन briefly, सविकारं with modification, उदाहृतं called.

6. Desire and disdain, pleasure and pain, union, intelligence and restraint are briefly called the *kshetra* with *Vikaras* (modifications).

The 24 elements mentioned in the last verse and the 5 characters mentioned here all constitute nature.

The first 8 are pure forms of Nature, while the 11 senses, 5 objects, and 5 characters as desire and disdain etc. are also called products, qualities and *Vikars* (modifications or evils) because they are of changing and perishable nature and attachment to them leads to delusion and bondage. Desire and disdain etc., are the products and qualities of mind and the cause of the illusive world and its consequences.

अमानित्वमदम्भित्वमहिंसा क्षांतिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

अमानित्वं pridelessness, अदम्भित्वं nonhypocrisy, अहिंसा nonviolence, क्षांतिः forgiveness, आर्जवं straightforwardness, आचार्य-उपासनं teacher-service, शौचं purity, स्थैर्यं steadiness, आत्म-विनिग्रहः mind-control.

7. Pridelessness, non-hypocrisy, non-violence, forgiveness, straight-forwardness, teacher's service, purity, steadiness and mind control.

This verse is connected with the next 4 verses and describes the *Sattwa* (good) qualities of nature resulting in knowledge which leads to liberation and Supreme Goal.

(1) **Pridelessness**—to be humble and not singing one's own praises.

(2) **Non-hypocrisy**—not to deceive others by false pretences.

(3) **Non-violence**—not to harm and injure others.

(4) **Forgiveness**—to overlook the faults of others.

(5) **Straight-forwardness**—to be honest, truthful and simple.

(6) **Steadiness**—to keep the mind stable and calm.

(7) **Self-control**—to subdue the mind, senses and body.

N.B.—While the faculties in verses 5, 6 and 7 are called elements, modifications and qualities respectively, they are all nature and are also spoken of as product, form and character of nature.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

इन्द्रिय-अर्थेषु in sense-objects, वैराग्यं unattachment, अनहंकारः unegoism, एव verily, च and, जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनं birth-death-oldage-illness-pain-evil-perception.

8. Unattachment to sense objects, unegoism and perception of the evil of pain in birth, death, old age and illness.

This verse also describes the *Sattva* qualities of nature resulting in knowledge.

Unattachment to sense objects—to use the sense objects by renouncing their pleasure and pain.

Unegoism—not to think and regard the body as soul and all in all.

Perception of the evil of pain etc.—to realize that birth and death, oldage and illness etc. are all painful and the body as an evil (bondage) and thereby striving for liberation from this evil. Cf. *Bhagawata (Mahatmya)* V—59 :—

जराशोकविपाकार्त्तं रोगमन्दिरमातुरम् ।

दुष्पूर दुर्धरं दुष्टं सदैवं क्षणभंगुरम् ॥

This (body) on account of the fruits of old age and grief is the abode of sickness and cause of pain. It is full of interminable sufferings, wicked, full of evil and perishable in a moment.

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ६ ॥

असक्तिः unattachment, अनभिष्वंगः unabsorption, पुत्र-दार-गृह-आदिषु in sons-wife-home-etc. नित्यं ever, च and, समचित्तत्व being equal-minded, इष्ट-अनिष्ट-उपपत्तिषु in desired-undesired attainments.

9. Unattachment and unabsorption in sons, wife and home etc. and ever to keep the mind equal on the attainment of desired and undesired things.

This verse also describes the *Sattwa* qualities of nature resulting in knowledge as unattachment from family and home ties, and ever to keep the mind calm, and steady by looking equally on all the good and evil events of life. Cf. *Bhagawata (Mahatmya)* IV—79:—

देहेऽस्थिमांसरुधिरैऽभिमतिं त्यज त्वं जायामुतादिषु सदा ममतां
विमुञ्च । पश्यानिश जगदिदं क्षणभगनिष्ठं वैराग्यरागरसिको भव
भक्तिनिष्ठः ॥

Giving up the pride of body composed of bones, flesh and blood thou shouldst ever renounce attachment in

wife and sons, regard this world as perishable in a moment and loving the asceticism do thou take refuge in devotion.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

मयि in me, च and, अनन्य-योगेन with exclusive-contemplation, भक्तिः devotion, अव्यभिचारिणी stable, विविक्त-देश-सेवित्वं in secluded-place-dwelling, अरतिः dislike, जन-संसदि in people-crowd.

10. Stable devotion in me with exclusive contemplation, to dwell in secluded place, and dislike to crowd of people.

This verse also describes the *Sattwa* qualities of nature leading to knowledge.

Stable devotion with exclusive Yoga—to firmly devote oneself to the Lord by engaging the whole mind in the contemplation of the Lord and of no other like a faithful wife serving her husband and no one else.

Dwelling in seclusion and dislike of crowd—living in solitary places away from cities and towns, to engage in meditation without distraction and temptation, see *Gita* XIV—26 and Cf *Adhyatma* III—4—36 :—

मयि सर्वात्मने रामे ह्यनन्यविषया मतिः ।

जनसंवाधरहितशुद्धदेशनिषेवणम् ॥

प्राकृतैर्जनसंघैश्च ह्यरतिः सर्वदा भवेत् ॥

Engage thy mind exclusively in me *Rama* alone who am the inner soul of all, reside in a secluded place free from the crowd of men and never be attached to the society of the worldly people.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

अध्यात्म-ज्ञान-नित्यत्वं *Atma*-character-knowledge-ever engaging, तत्त्व-ज्ञान-अर्थ-दर्शनं essence-knowledge-meaning-seeing, एतत् this, ज्ञानं knowledge, इति thus, प्रोक्तं called, अज्ञानं delusion, यत् what, अतः from it, अन्यथा opposed.

11. Ever engaging in knowledge of *Atma* character, and seeing the meaning of *Tattwa* knowledge. This is called "knowledge and what is opposed to it is delusion.

Striving to know the supreme character of the *Atma* and the 24 elements of nature as referred to in verse 5 is also a *Sattwa* quality which leads to knowledge. This knowledge of *Atma* and Nature (*Kshetranya* and *Kshetra*) constitutes *Atma* knowledge (Vide verse 2) while all else different from, and opposed to this is delusion or of *Unatmic* character.

3. KSHETRAGYA AND ITS CHARACTER (12-18).

ज्ञेयं यत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

ज्ञेयं knowable, यत् what, तत् that, प्रवक्ष्यामि I shall describe, यत् whom, ज्ञात्वा having known, अमृतं immortality,

अश्नुते enjoys, अनादिमत् beginningless, परं supreme, ब्रह्म *Brahma*, न not, सन् being, सन् that, न not, असन् non-being, उच्यते is called.

12. What ought to be known and having known whom one enjoys immortality that I shall describe. He is Supreme *Brahma* beginningless and is called neither being nor non-being.

The *Kchetragya* or *Atma* is called worth knowing because by knowing him one attains to liberation from the mortal world. The *Atma* is thus eternal, Supreme *Brahma* and is of both unmanifested and manifested forms i.e. *Atma* is Supreme *Brahma*, and is of both embodied and unembodied (qualified and unqualified) forms and by knowing him one is freed from the bondage of the mortal world.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वतः everywhere, पाणि-पाद having hands-feet, तत् that, सर्वतः everywhere, अक्षि-शिरः मुखं having eyes-heads-mouths, सर्वतः everywhere, श्रुतिमन् having ears, लोके in world, सर्वं all, आवृत्य having covered, तिष्ठति dwells.

13. He has everywhere hands and feet, everywhere eyes, heads and mouths and ears and he dwells everywhere in the world by covering all.

The *Atma* is all pervading, the inner soul and life

essence of all and of the universal form. Vide *Gita* XI—16 and also Cf. *Yajur Veda* XXXI—1 :—

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं सर्वतत्स्पृत्वात्यतिष्ठद्दशगुलम् ॥

The Person has thousand heads, thousand eyes, thousand feet and he pervades the whole earth, and dwells in a space of ten digits.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १४ ॥

सर्व-इन्द्रिय-गुण-आभासं all-sense-qualities-illuminator, सर्व-इन्द्रिय-विवर्जितं all-senses-freed, असक्तं unattached, सर्व-भृत् all-supporter, च and, एव verily, निर्गुणं without qualities, गुण-भोक्तु quality-enjoyer, च and.

14. He is the illuminator of all sense qualities and freed from the qualities, unattached, supporter of all, without qualities and the enjoyer of the qualities.

The *Atma* is of both manifested and unmanifested forms, as manifested *ishwara* (Lord) he is the impeller (doer) of the qualities of senses (actions), supporter of beings and enjoyer of qualities (pleasure and pain), while as unmanifested all pervading *Brahma*, he is non-doer of actions, unattached and free from all qualities. Of. *Mundaka* III—1—1 :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोस्तन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

Two friends and companion birds ever dwell together on a tree, one of them enjoys delicious fruits and the other eats nothing but simply sees as a witness.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

बहिः outside, अन्तः inside, च and, भूतानां of beings, अचरं immoveable, चरं moveable, एव verily, च and, सूक्ष्मत्वात् from being subtle, तत् that, अविज्ञेयं incomprehensible, दूरस्थं far dwelling, च and, अन्तिके in near, च and तत् that.

15. He is inside and outside of beings and also moveable and immoveable, from being subtle, he is incomprehensible and he is also dwelling far and near.

The *Atma* as all pervading is the supporter and protector of all beings of the world, and the whole world (both animate and inanimate) is also his form and manifestation; and the *Atma* being subtle and unmanifest is not comprehensible through the sense-organs, mind and intellect. He is near to (realized by) the wise (knower) and is distant to (not realized by) the deluded. Cf. *Mundaka* III—1—7.

बृहच्च नदिव्यमचिन्त्यरूपं सूक्ष्माच्च नत्सूक्ष्मतरं विभाति ।

दूरात्सुदूरे तदिद्वान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥

He is of supreme, divine and unthinkable form, and shines as the smallest of the small. He is farthest of all and also nearest of all. He dwells in the heart and is perceived by the wise.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं असिष्णु प्रभविष्णु च ॥ १६ ॥

अविभक्तं undivided, च and, भूतेषु in beings, विभक्तं divided, इव as, च and, स्थितं dwelling, भूत-भर्तृ beings-supporter, च and, तत् that, ज्ञेयं knowable, असिष्णु destroyer, प्रभविष्णु: creator, च and.

16. He the undivided, dwells in beings as divided, he the knowable, is the creator, supporter and destroyer of beings.

The *Atma* is one without another and yet he is the inner soul of all different beings and also the creator, supporter and destroyer of all, see *Gita* XVIII—20.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

ज्योतिषां of lights, तत् that, ज्योतिः light, तमसः darkness, परं beyond, उच्यते is called, ज्ञानं knowledge, ज्ञेयं knowable, ज्ञान-गम्यं knowledge-attainable. हृदि in heart, सर्वस्य of all, धिष्ठितं dwelling.

17. He is called the light of lights and beyond the darkness. He is knowledge, worth knowing, attainable by knowledge and dwelling in the heart of all.

The *Atma* is the knowledge and destroyer of all delusion and also the inner soul of all. Therefore it is only by knowing the *Atma* that one attains to his realization and union, Cf. *Yajur Veda* XXXI—18:—

वेदाहमेतम्पुरुषं महान्तमादिसर्वर्णं तमसः परस्तात् ।
तमेव विदित्वा तिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

I know the Supreme Person who is of the colour of the Sun beyond the darkness and who knows him, crosses beyond the death and there is no other way to know him.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

इति thus, क्षेत्रं field, तथा and, ज्ञानं knowledge, ज्ञेयं knowable, च and, उक्त described, समासतः briefly, मद्भक्तः my-devotee, एतत् this, विज्ञाय having known, मद्भावाय for my-state, उपपद्यते is fitted.

18. Thus the *Kshetra* (nature), knowledge and knowable have been briefly described and my devotee having known this is fitted for my state.

Nature with its *Vikaras* or modifications has been described in verses 5 and 6 while its *Sattwa* qualities resulting in knowledge in verses 7 to 11, and the *Atma* (knowable) with his character in verses 12 to 17. A devotee by knowing all this attains to the realization and union of the Lord. Cf. *Bhagawata* III—27—28 :—

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा ।
निःश्रेयसं स्वसंस्थानं कैवल्यार्थं मदाश्रयम् ॥

My devotee with my kindness having acquired knowledge and my refuge undoubtedly attains to my form and the devotion abiding in me.

4. CHARACTER OF BOTH NATURE AND SOUL (19-34).

प्रकृतिं पुरुषं चैव विद्वद्यनादौ उभावपि ।

विकारांश्च गुणांश्चैव विद्वि प्रकृतिसम्भवान् ॥ १६ ॥

प्रकृतिं nature, पुरुषं person, च and, एव verily, विद्वि know, अनादि beginningless, उभौ both, अपि also, विकारान् modifications, च and, गुणान् qualities, च and, एव verily, विद्वि know, प्रकृति-सम्भवान् nature-born.

19. Know the Nature and Person both as beginningless and also know the *Vikaras* (modifications) and qualities as born of nature.

The *Atma* and Nature are both without beginning and eternal while the *Vikaras* (modifications or transformation qualities) are the product of nature and perishable i.e. the *Atma* is eternal and imperishable while the Nature is also beginningless but of changing or perishable character.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

कार्य-कारण-कर्तृत्वे in action-means-performing, हेतुः cause, प्रकृतिः nature, उच्यते is called, पुरुषः *Atma*, सुख-दुःखानां of pleasure-pain, भोक्तृत्वे in enjoying, हेतुः source, उच्यते is called.

20, Nature is called the cause of action, means and performance, while the *Atma* is called their cause by enjoying pleasure and pain.

Nature is the cause (doer) of all actions, the provider of means (agency) and accomplisher of all performances (effects) while the Person (*Atma*) is called the doer on account of attachment and enjoyment of pleasure and pain *i.e.* the nature is the doer of all actions and their agency and the *Atma* is not doer, but it becomes the doer simply through delusion caused by attachment to pleasure and pain. Cf. *Bhagavata* VII—7—47:—

कर्मण्यारभते देही देहेनात्मानुवर्तिना ।

कर्मभिस्त्रनुते देहमुभय त्वविवेकतः ॥

A person performs action through his body and thus assumes the body through his actions, but he does both through delusion.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

पुरुषः *Atma*, प्रकृति-स्थः nature-dwelling, हि truly, भुङ्क्ते enjoys, प्रकृति-जान् nature-born गुणान् qualities, कारणं cause, गुण-संगः qualities-attachment, अस्य its, सत्-असत्-योनि-जन्मसु in good-evil-womb-births.

21. The *Atma* dwelling in nature enjoys the qualities born of nature and this attachment to qualities is the cause of its births in good and evil wombs.

The *Atma* enjoys the qualities (pleasure and pain) on account of its union with body and its attachment to these qualities leads to its bondage with good and evil births (bodies) in the world, *i.e.* the *Atma* has to undergo

pleasure and pain owing to its embodiment and its attachment to such qualities causes it delusion and thus subjects it to bondage of different sorts of births. Says *Mahabharata* III - 209—31:—

यथासंभृतसंभारः पुनरेव प्रजायते ।

शुभकृच्छुभयोनीषु पापकृत्पापयानिषु ॥

A man obtains birth according to the seed he sows. Performer of good actions obtains good birth and of evil actions evil births.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

उपद्रष्टा spectator, अनुमन्ता adviser, च and, भर्ता supporter, भोक्ता enjoyer, महा-ईश्वरः great-lord, परम-आत्मा supreme-soul, इति thus, च and, अपि also, उक्तः called, देहे in body, अस्मिन् in this, पुरुषः person, परः supreme.

22. The spectator, adviser, supporter, enjoyer and the great lord of this body is called the Supreme Soul and Supreme Person.

The embodied Soul which is the witness, adviser, supporter, enjoyer and the master of the body is really no other than the Supreme Lord himself also called the Supreme Soul and Supreme Person, etc. Cf. *Mahabharata* XII—187—23.

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्रकृतैर्गुणैः ।

तैरेव तु विनिर्मुक्तः परमात्मेत्युदाहृतः ॥

When the *Atma* is united with the qualities of nature, it is called the soul and when it is separate, from these qualities, it is called the Supreme Soul.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

यः who, एव thus, वेत्ति knows, पुरुष' *Atma*, प्रकृति' nature, च and, गुणैः with qualities, सह together, सर्वतः all ways, वर्तमानः acting, अपि even, न not, सः he, भूयः again, अभिजायते is born.

23. Who thus knows the *Atma* and Nature together with the qualities, he is not born again even by acting in any way.

Who knows the character of *Atma*, Nature and qualities as described in the last 4 verses that the nature is the doer of actions and that the *Atma* (Person) is the enjoyer of qualities (pleasure and pain) and that attachment for these qualities leads to delusion and bondage with birth, and therefore performs all his actions without attachment for action fruits, he is thus liberated from the bondage of body for ever, see *Gita* XIII—34 and also Cf. *Bhagawata* IV—20—8 :—

य एव सत्मात्मानमात्मस्थं वेद पुरुषः ।

नाजयते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः ॥

The person who thus knows the *Atma* as dwelling within himself, he even though dealing with nature is not tainted by its qualities and lives in me.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

ध्यानेन by contemplation, आत्मनि in the soul, पश्यन्ति see, केचित् some, आत्मान *Atma*, आत्मना by self, अन्ये others सांख्येन by knowledge, योगेन by path, कर्म-योगेन by action-path, च and, अपरे others.

24. Some see the *Atma* in their soul by the self through contemplation, some through knowledge path and some through action path.

This verse is connected with the next one and describes 3 ways of realizing the Supreme Lord (*Param-Atma*) in one's own inner soul by one's self (intellect, mind and senses) through (1) contemplation-path (2) knowledge-path and (3) unattached action path.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तैऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

अन्ये some, तु but, एवं thus, अजानन्तः not knowing, श्रुत्वा having heard, अन्येभ्यः from others, उपासते adore, ते they, अपि also, च and, अतितरन्ति cross beyond, एव verily, मृत्युं death, श्रुति-परायणाः hearing-devotees.

25. Some not thus knowing adore me by hearing from others and the devotees of hearing also cross beyond death.

Besides the three paths viz. contemplation, knowledge and unattached action paths referred to in the last verse, there is also a fourth i.e. hearing (*Shruti* or *Vedant*

path and the follower of this devotion path also crosses beyond the mortal world i.e. attains to liberation and supreme bliss.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजंगमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

यावत् whatever, संजायते is born, किञ्चित् any, सत्त्वं being, स्थावर-जगमं immoveable-moveable, क्षेत्र-क्षेत्रज्ञ-संयोगात् from nature-soul-union, तत् that, विद्धि know, भरतर्षभ great *Bharata*, (*Arjuna*).

26. Whatever being, moveable or immoveable is born, know it, O Arjuna ! to be born from the union of nature and soul.

The *Atma* in conjunction with or through nature (*Maya*) is the creator of the whole world both moveable and immoveable, animate and inanimate or organic and inorganic. See *Gita* XIV—3.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

समं equal, सर्वेषु in all, भूतेषु in beings, तिष्ठन्तं dwelling, परम-ईश्वरं supreme-lord, विनश्यत्सु perishable, अविनश्यन्तं imperishable, यः who, पश्यति sees, सः he, पश्यति sees.

27. He sees, who sees the supreme imperishable Lord dwelling equally in all perishable beings.

The *Atma* is supreme, imperishable and dwells equally in all beings who are all mortal, and a person realizing such supreme character of the *Atma* as imperish-

able, equal and all pervading and the inner soul of the whole world and the beings as perishable, attains to *Atma* knowledge. Cf. *Shwetashwatara* VI—II.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूनाधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

One Lord is hidden in all beings, is all pervading and the inner soul of all. He is the spectator of actions, dwells in all beings and is witness, illuminator and without qualities.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

समं same, पश्यन् seeing, हि for, सर्वत्र everywhere, समवस्थितं, equally dwelling, ईश्वरं lord, न not, हिनस्ति destroys, आत्मना by self, आत्मानं soul, ततः then, याति attains, परां supreme, गतिं goal.

28. Seeing the same Lord dwelling equally everywhere and not destroying the soul by the self, he then attains to Supreme Goal.

A person seeing the *Atma* as dwelling equally everywhere, becomes equal seer or of equal and steady intellect and self controller, and such controlled self is said to be a friend and not an enemy and destroyer of the *Atma*, see *Gita* VI—5 and 6.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

प्रकृत्या by nature, एव alone, च and, कर्माणि actions,

क्रियमाणानि performed, सर्वशः everywhere, यः who, पश्यति sees, तथा and, आत्मानं soul, अकर्त्तार nondoer, सः he, पश्यति sees.

29. He sees, who sees the actions as performed by nature alone every where and the soul as nondoer.

One who looks upon nature as the doer of all actions through its qualities and the *Atma* as non-doer but as a mere witness of actions, he attains to *Atma* knowledge. Cf. *Mahabharata* V—39—1:—

अनीश्वरोऽयं पुरुषो भवाभवे सूत्रयोता दारुमयीय योषा ।

धात्रा तु दिष्टस्य वशे कृतोऽयं ॥

The man is not the creator of his good and evil conduct. He is like a puppet worked with a string. The creator has placed the man under the control of his fate.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्मसम्पद्यते तदा ॥ ३० ॥

यदा when, भूत-पृथक्-भावं beings-of-different-form, एक-स्थं one-dwelling, अनुपश्यति sees, तत् that, एव alone, च and, विस्तारं extension, ब्रह्म *Brahma*, सम्पद्यते attains, तदा then.

30. When he sees the beings of different forms dwelling in one only and from that the extension (universe), then he attains to *Brahma*.

One Lord is in all beings and all beings are in the Lord or the Lord is all pervading and the inner soul of all, and the whole world is the manifestation and creation

of the Lord i.e. a person realizing the supreme character of the Lord as all in all attains to *Brahma* or Supreme Goal. Cf. *Kathaballī* II—2—12:—

एको बशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नैवेष्टव्यम् ॥

The one controller is the inner soul of all beings and from one form he creates a great many. The wise who see him seated in themselves attain to eternal happiness and no others.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

अनादित्वात् from being without origin, निर्गुणत्वात् from being without qualities, परमात्मा supreme soul, अयं this, अव्ययः imperishable, शरीर-स्थः body-dwelling, अपि even, कौन्तेय Arjuna, न not, करोति acts, न not, लिप्यते is tainted.

31. This Supreme *Atma* from being without origin and without qualities is imperishable and even by dwelling in body, O Arjuna! it acts not and is not tainted.

The *Atma* is eternal and therefore it is imperishable; and being free from the qualities which cause all actions and action fruits, the *Atma* is really not the doer of actions and is not attached to action fruits Cf. *Bhagawata* III—27—1:—

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्रकृतैर्गुणैः ।

अविकारादकृत्त्वान्निर्गुणत्वाज्जलाकवत् ॥

The *Atma* even by dwelling in nature (body) is not tainted as the sun by water. It is non-doer, changeless, and unattached to qualities.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

यथा as, सर्व-गतं all-pervading, सौक्ष्म्यात् from subtilty, आकाश ether, न not, उपलिप्यते is tainted, सर्व-अवस्थितः every-where-dwelling, देहे in body, तथा so, आत्मा soul, न not, उपलिप्यते is tainted.

32. As the all pervading ether owing to subtilty is not tainted, so the *Atma* dwelling everywhere in the body is not tainted.

The ether pervades and fills up the whole universe but still on account of its fine and pure character it remains untainted or separate from the other, so the *Atma* dwells in all bodies but owing to its freedom from qualities it really remains untainted or unattached from all actions and action fruits. It is only through delusion and association with the body that the *Atma* appears to be the doer and enjoyer of fruits. Vide *Gita* IX—6 also Cf. *Adhyatma* I—5—56:—

आकाशवत्त्वं सर्वत्र बहिरन्तर्गतोऽमलः ।

असंगो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः ॥

As the ether everywhere within and without is untainted, so art thou unattached, immoveable, eternal, pure, knowing, true and imperishable.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्र क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

यथा as, प्रकाशयति illumines, एकः one, 'कृत्स्नं' whole, लोकं world, इमं this, रविः Sun, क्षेत्र body, क्षेत्री *Atma*, तथा so, कृत्स्न whole, प्रकाशयति illumines, भारत *Bharata*.

33. As the one Sun illumines this whole world, so does the *Atma* illumine the whole body.

As only one Sun lights up the whole world, so one *Atma* alone is the life essence, impeller and supporter of the whole universe as his body. Cf. *Shwetashwatara* V—4:—

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान् । एवं स देवो भगवान् वरेण्यो येनिस्वभावानधितिष्ठत्येकः ॥

As the Sun illuminates all sides, up and down and middle, so does one worshipable God rule over all the beings.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

क्षेत्र-क्षेत्रज्ञयोः of *Kshetra-Kshetragnya*, एवं thus, अन्तरं distinction, ज्ञान-चक्षुषा by knowledge-eye, भूत-प्रकृति-मोक्षं beings-nature-freedom, च and, ये who, विदुः know, यान्ति attain, ते they, परं supreme.

34. They who thus know the distinction between the *Kshetra* and *Kshetragnya* with the knowledge eye, attain to freedom from the nature's

beings (world) and to the Supreme (Person).

The men who acquire the knowledge of the character and distinction of Nature and the *Atma* as described in this chapter, are liberated from the bondage (world) of the one and attain to the union of the other.

Cf. *Bhagawata* V—11—15.

न यावदेतां तनुमृच्छरेन्द्र विधूय मायां वयुनोदयेन ।

विमुक्तसंगो जितषट्पत्तनो वेदात्मतत्त्वं भ्रमतीह तावत् ॥

O King, so long as the embodied being does not know the *Atma* truth, by acquiring knowledge, crossing of delusion, abandoning all qualities, and conquering desires etc. the six enemies, till then he wanders about.

Thus ends chapter XIII called *Kshetra Kshetragya*.

CHAPTER XIV.

THE THREE QUALITIES.

This chapter describes the three qualities of nature and deals with the following points—

- (1) The knowledge of the qualities 1—5;
- (2) The character and fruit of qualities 6—18; and
- (3) The crossing of the qualities 19—27.

1. KNOWLEDGE OF QUALITIES (1-5).

श्रीमगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

परं supreme, भूयः again, प्रवक्ष्यामि I shall describe, ज्ञानानां of knowledges, ज्ञानं knowledge, उत्तमं best, यत् which, ज्ञात्वा having known, मुनयः sages, सर्वे all, परां supreme, सिद्धिं success, इतः from here, गताः attained.

1. The Lord said—I shall describe again the supreme and the best of knowledges, having known which all the sages from here have attained to supreme success.

The knowledge of qualities is called the highest knowledge and cause of liberation (1) because by knowing the character and effect of qualities one is enabled to avoid the *Raja* and *Tama* qualities of attachment and

delusions and to engage in the *Sattva* quality of good conduct and thereby attain to knowledge of the Lord; and (2) because the qualities of nature (pleasure and pain) are the cause of bondage and delusion and by crossing beyond or abandoning of these qualities through unattachment and self control one attains to liberation and supreme bliss. It was through this knowledge of the qualities, that the sages (seekers of the Lord) were enabled to attain to knowledge, liberation and Supreme Goal.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

इदं this, ज्ञान knowledge, उपाश्रित्य having acquired, मम my, साधर्म्य realization, आगताः attained, सर्गे in creation, अपि also, न not, उपजायन्ते are born, प्रलये in dissolution, न not, व्यथन्ति are distressed, च and.

2. Those who have attained to my realization by acquiring this knowledge, are not born at creation and are not distressed at dissolution.

The persons who acquire the knowledge of the character and effect of qualities attain to the Lord as explained in the last verse and they are liberated from the pain of birth and death (creation and dissolution) for ever.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

मम my, योनिः womb, महद्-ब्रह्म great-Brahma, तस्मिन् in that, गर्भं conception, दधामि I give, अहम् I, संभवः birth,

सर्वभूतानां of all-beings, ततः from it, भवति becomes, भारत *Bharata*.

3. The great *Brahma* (Nature) is my womb and in that I give conception and from it, O Arjuna ! is the birth of all beings.

The great *Brahma* (mighty Nature) like a faithful and devoted wife is quickened or impregnated by the Lord with the three qualities which are the cause of the creation of all beings i.e. the whole world, (moveable and immoveable) is created by union of the Lord with Nature.

सर्वयेनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

सर्व-येनिषु, in all-wombs, कौन्तेय Arjuna, मूर्तयः images, संभवन्ति are born, याः what, तासां of them, ब्रह्म *Brahma*, महद् great, येनिः mother, अह I, बीज-प्रदः seed-giver, पिता father.

4. Arjuna ! whatever beings are born in all wombs, the great *Brahma* (nature) is their mother and I am the seed giving father.

The whole world consisting of many and different kinds of beings are created by the Lord as father in conjunction with the nature as mother, see *Gita* XIII—26 and Cf. *Bhagawata* IV—11—26.

एष भूतानि भूतात्मा भूतेशो भूतभावनः ।

स्वशक्त्या मायया युक्तः सृजत्यति च पाति च ॥

Being united with his powerful *Maya*, the Lord as the soul, master and protector of beings, is the creator and supporter of all.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

सत्त्वं *Sattwa*, रजः *Raja*, तमः *Tama*, इति thus, गुणाः qualities, प्रकृति-संभवाः nature-born, निबध्नन्ति bind, महाबाहो mighty-armed, देहे in body, देहिनं embodied, अव्ययं imperishable.

5. *Sattwa* (good), *Raja* (evil), *Tama* (delusion) are the qualities born of nature and O Arjuna! they bind the imperishable person with the body.

As explained in verse 3, the three qualities of nature which are produced by union of the Lord with the mighty Nature (*Maya*) are the cause of creation of all beings. This creation of beings is caused by the attachment and delusion of the qualities whereby the *Atma* appears to be subject to the qualities of pleasure and pain, desire and disdain, etc. i.e. the qualities of nature are the cause of bondage (birth and death) of beings of the world.

2 CHARACTER AND EFFECT OF QUALITIES (6-18).

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ ६ ॥

तत्र there, सत्त्वं *Sattwa*, निर्मलत्वात् from being pure, प्रकाशकं bright, अनामयं unpolled, सुख-संगेन with happiness

-attachment, बन्धाति binds, ज्ञान-संगेन with knowledge-attachment, च and, अनघ sinless (Arjuna).

6. There the *Sattwa* from being pure is bright and unpolluted and O Arjuna! it binds with attachment to knowledge and happiness.

Of all the qualities *Sattwa* is the best as its character is purity and therefore it engages or attaches the embodied person to knowledge and happiness. Cf.

Manusmriti XII—27.

तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् :

प्रशान्तमिव शुद्धात्मा सत्त्वं तद्वधारयेत् ॥

When the man feels in himself the *Atma* bliss and pure light thus, he should understand it to be *Sattwa* quality.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबन्धाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

रजः *Raja*, राग-आत्मकं desire-character, विद्धि know, तृष्णा-संग-समुद्भवं thirst-attachment-born, तत् that, निबन्धाति binds, कौन्तेय Arjuna, कर्म-संगेन with action-attachment, देहिनं embodied.

7. Know *Raja* of the character of desire and born with attachment of thirst, and O Arjuna ! it binds the embodied (person) with attachment to action.

The character of *Raja* quality is desire and greed and it causes the embodied person an attachment or inclination to act and move about *e.i.* *Raja* quality ever causes attachment, desire and action.

तमस्त्वज्ञानज विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

तमः *Tama*, तु and, अज्ञान-ज delusion-born, विद्धि know, मोहनं deluder, सर्व-देहिनां of all-embodied, प्रमाद-आलस्य-निद्राभिः with forgetfulness-idleness-sleep, तन् that, निबध्नाति binds, भारत *Bharata*.

8. Know the *Tama* as born of delusion and deluder of all the embodied and O Arjuna ! it binds with forgetfulness, idleness and sleep.

The character of the *Tama* quality is delusion and it inclines the embodied person towards lethargy, etc. i.e. *Tama* quality makes one forget himself and deluded to one's superior character. Cf. *Mahabharata* III—212—5:—

अविद्याबहुलो मूढः स्वप्नशोभो विवेचनः ।

दुर्हृषीकस्तमोऽध्यस्तः सक्रोधस्तामसोऽलसः ॥

Tama quality leads to ignorance, stupidity, sleep, turning of the senses in evil path, anger and growth of idleness.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

सत्त्वं *Sattwa*, सुखे in happiness, सञ्जयति attaches, रजः *Raja*, कर्मणि in action, भारत *Bharata*, ज्ञान knowledge, आवृत्य having covered, तु and, तमः *Tama*, प्रमादे in forgetfulness, सञ्जयति attaches, उत again.

9. *Sattwa* attaches to happiness and *Raja* to action but O Arjuna ! *Tama* by covering the knowledge attaches one to forgetfulness again.

This verse sums up the attachment character of the 3 qualities as described in the last three verses viz., *Sattwa* to happiness, *Raja* to action (enjoyment of sense objects) and *Tama* to forgetfulness (delusion) of the self. So says *Mahabharata* III—212—4:—

मोहात्मकं तमस्तेषां रज एषां प्रवर्तकम् ।

प्रकाशबहुलत्वं सत्त्वं ज्याय इहोच्यते ॥

The character of *Tama* quality is delusion, of *Raja* action, and *Sattwa* being illuminating is the best.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

रजः *Raja*, तमः *Tama*, च and, अभिभूय having suppressed, सत्त्वं *Sattwa*, भवति is, भारत *Bharata* रजः *Raja*, सत्त्वं *Sattwa*, तमः *Tama*, च and, एव verily, तमः *Tama*, सत्त्वं *Sattwa*, रजः *Raja*, तथा and.

10. Arjuna ! there is *Sattwa* by suppressing of *Raja* and *Tama* ; *Raja* by (suppressing) *Tama* and *Sattwa* and so is *Tama* by (suppressing) *Raja* and *Sattwa*.

All qualities do not act together and therefore only one quality predominates and acts at one time and the other two are suppressed. Thus during the predominance of *Sattwa* quality *Raja* and *Tama* are

superceded and so is the predominance and supercession of the others i.e. only one quality acts and becomes manifest at one time and the other two become inactive and inert. Cf. *Manusmṛiti* XII—25 :—

यो यदैवां गुणो देहे साकल्येनातिरिच्यते ।
स तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥

When one quality of nature predominates over the other two in the body, then the person attains to that quality.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

सर्वद्वारेषु in all-doors, देह in body, अस्मिन् in this, प्रकाशः light, उपजायते arises, ज्ञानं knowledge, यदा when, तदा then, विद्यात् should know, विवृद्धं predominance, सत्त्वं *Sattwa*, इति thus, उत then.

11. When there arises the knowledge light in all the doors of the body, then know the predominance of *Sattwa* thus.

On the prevalence of *Sattwa* quality there is the rise of the knowledge light in the body whereby all the impurities of the heart are destroyed and all the sense organs are filled with supreme happiness and bliss. Vide *Gita* V—24 and also Cf. *Bhagavata* XI—25—13.

यदेतरो जयेत् सत्त्वं भास्वरं विशदं शिवम् ।
तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥

When the light, pure and calm *Sattwa* predominates over the other two qualities, then the man attains to happiness, virtue and knowledge.

लोभः प्रवृत्तिराश्रमः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

लोभः greed, प्रवृत्तिः activity, आश्रमः undertaking, कर्मणां of actions, अशमः restlessness, स्पृहा desire, रजसि in *Raja*, एतानि these, जायन्ते are born, विवृद्धे in predominance, भरत-कृष्ण Bhārata-great.

12. Greed, activity, undertaking of actions, restlessness and desire arise, O Arjuna! on the predominance of *Raja*.

The predominance of *Raja* quality causes desire and activity and restlessness of all sorts. Cf. *Bhagawata* XI—25—17:—

विकुर्वन् क्रियया चाधीरनिवृत्तिश्च चेतसाम् ।

गात्रास्वास्थ्य मनो भ्रातं रज एतैर्निशमय ॥

During the predominance of *Raja* the man is tormented by action impulse, restlessness, his senses wander about and his mind wavers.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

अप्रकाशः darkness, अप्रवृत्तिः inactivity, च and, प्रमादः forgetfulness, मोह delusion, एव alone, च and, तमसि in *Tama*, एतानि these, जायन्ते are born, विवृद्धे in predominance, कुरु-नन्दन *Kuru's*-delight (Arjuna).

13. Darkness, inactivity, forgetfulness, and delusion alone arise in the predominance of *Tama*, O Arjuna!

The predominance of *Tama* quality causes darkness (delusion), loss of activity (indolence), forgetfulness, and destruction, i.e., the prevalence of *Tama* causes death and confusion Cf. *Bhagwata* XI—25—15:—

यदा जयेद्भजः सर्वं तमो मूढं लयं जडम् ।

युज्येत शोकमोहाभ्यां निद्रया हिंसाऽऽशया ।

When the deluding, dulling and destructive *Tama*, predominates over *Sattwa* and *Raja* then it attaches the man to ignorance, sleep, cruelty and want.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

यदा when, सत्त्वे in *Sattwa*, प्रवृद्धे in predominance, तु and, प्रलयं dissolution, याति goes, देह-भृत् body-supporter, तदा then, उत्तम-विदां of supreme-knowers, लोकान् worlds, अमलान् pure, प्रतिपद्यते attains.

14. When the body-supporter (embodied person) goes to dissolution in the predominance of *Sattwa*, then he attains to the pure worlds of the supreme knowers.

When a man dies during the predominance of *Sattwa* quality then he obtains a birth in the family of sages, hermits and wise men. Cf. *Mahabharata* III—209—32:—

शुभैः प्रयोगैर्देवत्वं व्यामिश्रैर्मानुषो भवेत् ।

मोहनीयैर्विद्येनोषु त्वधोगामी च किल्बिषी ॥

Good actions lead to the birth of gods, mixed actions to human birth, dark deeds to low birth and sinful acts to birth of cattle.

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

रजसि in *Raja*, प्रलयं dissolution, गत्वा having gone, कर्म-संगिषु in action-attached, जायते is born, तथा and, प्रलीनः dying, तमसि in *Tama*, मूढ-योनिषु in deluded-wombs, जायते is born.

15. One going to dissolution in *Raja* is born amongst those attached to actions, and so the one dissolving in *Tama* is born in the deluded wombs.

When a person dies during the predominance of *Raja* quality, he is born as a human being attached to action and one dying in the predominance of *Tama* quality is born as a beast and cattle, etc

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तपसः फलम् ॥ १६ ॥

कर्मणः of action, सुकृतस्य of *Sattwa*, आहुः they say, सात्त्विकं good, निर्मलं pure, फलं fruit, रजसः of *Raja*, तु and, फलं fruit, दुःखं pain, अज्ञानं delusion, तपसः of *Tama*, फलं fruit.

16. They say that the fruit of *Sattwic*

action is good and pure, the fruit of *Raja* is painful and the fruit of *Tama* is delusive.

It is said by the wise that the fruit of *Sattwic* action is virtue and purity leading to happiness and knowledge, the fruit of *Raja* is pain caused by attachment and desires, and the fruit of *Tama* is delusion caused by evil deeds, i.e. *Sattwa*, *Raja* and *Tama* qualities lead to bliss, pain and delusion respectively.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

सत्त्वात् from *Sattwa*, *संजायते* is born, *ज्ञानं* knowledge, *रजसः* from *Raja*, *लोभः* greed, *एव* verily, *च* and, *प्रमाद-मोहौ* forgetfulness-delusion, *तमसः* from *Tama*, *भवतः* born, *अज्ञानं* ignorance, *एव* verily, *च* and.

17. Knowledge is born from *Sattwa* and greed from *Raja* while forgetfulness, delusion and ignorance are born by *Tama*.

This verse is a summary of the characters and effects of the 3 qualities described in the last 6 verses i.e. *Sattwa* causes knowledge and bliss, *Raja* desire and restlessness and *Tama* delusion and lethargy.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

ऊर्ध्वं upwards, गच्छन्ति go, सत्त्वस्थाः *Sattwa*-engaged, मध्ये in middle, तिष्ठन्ति dwell, राजसाः *Bajasic*, जघन्य-गुण-वृत्ति-

स्था: low-quality-path-engaged, अधः downward, गच्छन्ति go, तामसा: *Tamasic*.

18. Those engaged in *Sattwa* go upward, the *Rajasic* dwell in the middle, while those engaged in the *Tamasic* low quality path go downward.

This verse explains the object of describing the characters and effects of the three qualities so extensively in the last 14 verses: that the *Sattwic* path of good conduct by causing knowledge and bliss leads to the highest world of *Brahma*, and *Rajasic* path of desire and attachment causes bondage with the mortal world, and the *Tamasic* path of evil conduct causes degradation and fall in the lower world, and therefore a person should by suppressing the *Raja* and *Tama* ever follow the *Sattwa* path and thereby attain to knowledge and Supreme Goal Cf. *Bhagawata* XI—22—51:—

सत्त्वसंगाद्दुषीन् देवान् रजसा सुरमानुषान् ।
तमसा भूततिर्यक्त्वं भ्रामिता यान्ति कर्मभिः ॥

Being deluded by actions they attain by *Sattwa* attachment to sages and gods, by *Raja* to celestials and men and by *Tama* to ghosts and demons.

3. THE CROSSING OF QUALITIES (19-27).

नान्यं गुणेष्वयः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेष्वयश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १६ ॥

न not, अन्यं other, गुणेष्वयः than qualities, कर्तारं doer,

यदा when, द्रष्टा knower, अनुपश्यति sees, गुणैः from qualities, च and, परं beyond, वेत्ति knows, मद्-भावं my-character, सः he, अधिगच्छति attains.

19. When the knower sees no other doer than the qualities and knows the (one) beyond the qualities, he attains to my character.

When the wise man understands that the qualities of nature are the cause of all actions, attachment and bondage constituting the world, and the *Atma* to be above the qualities and their effects of pleasure and pain etc., then he attains to the *Brahma* character viz., freedom from attachment and supreme bliss. Vide *Gita* III—28.

गुणानेतानतोत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

गुणान् qualities, एतान् these, अतोत्य having crossed, त्रीन् three, देही embodied, देह-समुद्भवान् body-born, जन्म-मृत्यु-जरा-दुःखैः from birth-death-old age-pain, विमुक्तः freed, अमृतं immortality, अश्नुते enjoys.

20. Having crossed beyond these three qualities born of the body, the embodied person freed from the pain of birth, death and old age enjoys immortality.

As explained in the last verse the embodied person by crossing beyond the qualities is freed from the bondage of birth, death and old age (the products of

qualities) and then attains to supreme bliss and liberation for ever, says *Mahabharata* XII—9—33 :—

जन्ममृत्युजारव्याधिवेदनाभिरभिदुतम् ।

अपारमिव चास्वस्थं संसारं त्यजतः सुखम् ॥

When the man crosses beyond the (qualities) unsubstantial world which is full of many kinds of evils of birth, death, old age and pain etc., then he attains to eternal happiness.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

कैः by what, लिङ्गैः by marks, त्रीन् three, गुणान् qualities, एतान् these, अतीतः crosser, भवति becomes, प्रभो Lord, किं what, आचारः by conduct, कथं how, च and, एतान् these, त्रीन् three, गुणान् qualities, अतिवर्तते crosses.

21. Arjuna said—O Lord! by what marks he becomes the crosser of these three qualities and how and by what conduct he crosses beyond these three qualities?

Arjuna wants to know the ways and means of crossing beyond the three qualities and the characteristics of the crosser of qualities *i.e.*, renouncer of pleasure and pain which cause attachment, delusion and bondage to man.

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि कांक्षति ॥ २२ ॥

प्रकाशं light, च and, प्रवृत्तिं action, च and, मोहं delusion, एव verily, च and, पाण्डव Arjuna, न not, द्वेष्टि dislikes, संप्रवृत्तानि moving, न not, निवृत्तानि not moving, कश्चित् desires.

22. The Lord said—Arjuna ! he neither dislikes the moving of light, action and delusion nor desires their not moving.

Light, action and delusion here stand for their cause of *Sattwa*, *Raja* and *Tama* qualities; and unattachment, renunciation or mental steadiness or self-control to the effects of these qualities in the form of pleasure and pain constitutes the crossing of the qualities i.e. a crosser of the qualities becomes unattached and equal and indifferent to the effects of qualities in the form of pleasure and pain.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

उदासीनवत् as unconcerned, आसीनः seated, गुणैः by qualities, यः who, न not, विचाल्यते is moved, गुणाः qualities, वर्तन्ते act, इति thus, एव verily, यः who, अवतिष्ठति becomes steady, न not, नेङ्गते moves.

23. Who seated as unconcerned is not moved by the qualities and who thinking that the qualities act becomes steady and moves not—

A person who is not attached to the qualities in the form of pleasure and pain and who regards the qualities

as the cause of all actions and himself as non-doer, is a crosser of the qualities and such a person is not moved and affected by the qualities.

समदुःखसुखः स्वस्थः समलोष्टाश्म काञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

सम-दुःख-सुखः equal-in pain-pleasure, **स्व-स्थः** self-possessed, **सम-लोष्ट-अश्म-काञ्चनः** equal-to clod-stone-gold, **तुल्य-प्रिय-अप्रियः** equal-to loved-unloved, **धीरः** steady, **तुल्य-निन्दा-आत्म-संस्तुतिः** equal-in abuse-self-praise.

24. Equal to pleasure and pain, self-possessed, equal to clod, stone and gold, equal to loved and unloved, steady and equal to abuse and self-praise.

This verse is connected with the next one and shows that a crosser of the qualities is unattached and equal in all pairs of opposites as pleasure-pain, good-evil, pleasant-unpleasant, honour-dishonour and of steady mind.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मान-अपमानयोः in honour-dishonour, **तुल्यः** equal, **तुल्यः** equal, **मित्र-अरि-पक्षयोः** in friend-foe-partisan, **सर्व-आरम्भ-परित्यागी** all-undertaking-renouncer, **गुण-अतीतः** qualities-crosser, **सः** he, **उच्यते** is called.

25. Equal to honour and dishonour, equal to friend, foe and partisan, and the renouncer of all undertakings is called the crosser of qualities.

A person unattached and equal in all good and evil effects of life as honour and dishonour etc., and having no desire for action fruit is a crosser of qualities i.e. mental equality to all pleasure and pain and performing of actions without attachment to action fruits constitute the crossing of qualities.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

मं me, च and, यः who, अव्यभिचारेण with faithful, भक्ति-योगेन with devotion-*Yoga*, सेवते serves, सः he, गुणान् qualities, समतीत्य having crossed, ब्रह्म-भूयाय for *Brahma*-state, कल्पते is fitted.

26. Who serves me with faithful devotion *Yoga*, he having crossed beyond the qualities is fitted for *Brahma* state.

One who worships the Lord with faithful devotion by engaging himself wholly in the Lord alone, he crosses beyond the qualities by resigning all actions to the Lord and thus attains to the *Brahma* or Supreme Goal, i.e. one with exclusive devotion of the Lord is also a crosser of the qualities and attains to the supreme *Brahma*.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

ब्रह्मणः of *Brahma*, हि truly, प्रतिष्ठः abode, अहं I, अमृतस्य of nectar, च and, व्ययस्य of unperishable, च and, शाश्वतस्य

of eternal, च and, धर्मस्य of truth, सुखस्य of bliss, एकान्तिकस्य exclusive, च and.

27. I am truly the abode of *Brahma*, of unperishable nectar, eternal truth and exclusive bliss.

The *Brahma* referred to in the last verse is imperishable nectar (eternal knowledge), everlasting truth and exclusive bliss (*sat-chit-anand*) or all knowledge, all truth and all bliss, and such *Brahma* is the Lord himself.

Thus ends Chapter XIV called the Three Qualities.

CHAPTER XV.

THE SUPREME PERSON.

This Chapter describes the characteristics of the world and the embodied soul (*Atma*) and shows the way of liberation from the one and attainment of the other. It deals with the following subjects:—

- (1) The *Banyan* like world and its nature 1—6 ;
- (2) The characteristics of the *Atma* as the inner soul of all 7—15; and
- (3) The *Atma* and *Paramatma* 15—20.

1. THE BANYAN LIKE WORLD (1-6).

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

ऊर्ध्व-मूल above-root, अधः-शाख below-branches, अश्वत्थं banyan, प्राहु they say, अव्ययं ever lasting, छन्दांसि *Vedas*, यस्य whose, पर्णानि leaves, यः who, तं that, वेद knows, सः he, वेद-वित् *Veda*-knower.

1. The Lord said :—They say that the everlasting Banyan tree is of the root above, branches below, whose leaves are the *Vedas* and who knows it is the *Veda*-knower.

This verse compares the world to a banyan tree and says that like that tree the world is very old and everlasting, that it has its root (origin) in the Lord above,

and that its branches are the beings below and that its leaves are the *Vedas* which teach the knowledge of *Brahma*, the character of the world and how to be freed from the one and attain to the other, and that the knower of the world is the *Veda* (*Brahma*) knower and thereby attains to liberation, realization of the Lord and supreme bliss.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

अधः low, च and, ऊर्ध्वं high, प्रसृताः spread, तस्य its, शाखाः branches, गुण-प्रवृद्धाः qualities-nourished, विषय-प्रवालाः object-buds, अधः low, च and, मूलानि roots, अनुसन्तानि stretched, कर्म-अनुबन्धीनि action-bondage, मनुष्य-लोके in human-world.

2. Its branches are spread high and low nourished by qualities and with buds of objects and its lower roots are stretched with action bondage in the human world.

Like the high and low branches of a banyan tree, the world is inhabited by good and evil beings, and like the qualities and buds of that tree the world grows and is maintained by its actions and action fruits (pleasures of sense objects) and that like the spreading and stretching of the supplementary lower roots of the same tree this human world also continues and spreads about with action bondage of attachment and delusion.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन क्षित्वा ॥ ३ ॥

न not, रूप form, अस्य its, इह here, तथा so, उपलभ्यते is found, न not, अन्तः end, च and, आदिः beginning, न not, च and, संप्रतिष्ठा existence, अश्वत्थं banyan, एनं this, सुविरूढ-मूलं firmly-rooted, असंग-शस्त्रेण with unattachment-weapon, दृढेन strong, छित्त्वा having cut.

3. Its form is not so found here, nor its beginning, existence, and nor end. Having cut this firmly rooted banyan tree with the strong weapon of unattachment.

This verse is connected with the next one and shows that the people do not understand the form and character of the world as depicted in verse 1 nor the causes of its growth and maintenance as mentioned in verse 2, nor the means of its destruction which is attained by unattachment to action fruit like the cutting of the roots of a tree with a sharp sword i.e., a person on acquiring the knowledge of the world obtains liberations from its bondage through unattachment to action fruits (pleasure and pain).

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

ततः than, पद abode, तत् that, परिमार्गितव्यं should be sought, यस्मिन् in which, गताः gone, न not, निवर्तन्ति return, भूयः again, तं that, एव alone, च and, आद्यं primal, पुरुषं person, प्रपद्ये I go, यतः from which, प्रवृत्तिः world, प्रसृता spread, पुराणी ancient.

4. Then that abode should be sought after in which having gone they return not again thinking

“ I go to that Primal Person from which has spread the ancient world. ”

After realizing the form and character of the world and destroying all attachment for it as described in the last verse, a man should strive to attain to the supreme Lord, by reaching whom one is liberated from the world for ever as he is the primal cause and origin of the whole universe.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

निर्मान-मोहाः freed from egoism-delusion, जित-सङ्ग-दोषाः conquering-attachment-evil, अध्यात्म-नित्याः *Atma* knowledge-ever engaged, विनिवृत्त-कामाः destroying-of desires, द्वन्द्वैः from pair of opposites, विमुक्ताः freed, सुख-दुःख-संज्ञै from pleasure-pain-names, गच्छन्ति obtain, अमूढाः undeluded, पदं abode, अव्ययं imperishable, तत् that.

5. Freed from egoism and delusion, conquering the evil of attachment, ever engaged in *Atma* knowledge, destroying the desire and freed from the pair of opposites of the names of pleasure and pain, the undeluded attain to that imperishable abode.

The supreme Lord described in the last verse as the origin of the world and cause of liberation is attained by destruction of attachments through discarding of egoism and delusion, abandoning of desires and renouncing

of the pair of opposites as pleasure and pain and acquiring of knowledge through ever engagement in *Atma* knowledge.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

न not, तद् that, भासयते illumines, सूर्यः sun, न not, शशाङ्कः moon, न not, पावकः fire, यद् which, गत्वा having attained, न not, निवर्तन्ते return, तद् that, धाम abode, परमं supreme, मम my.

6. That the sun illumines not, nor the moon nor fire, and having attained which they return not that is my supreme abode.

The imperishable abode referred to in the last verse is the most supreme and highest of all places and by reaching there one is liberated from the world for ever, see *Gita* VIII—21 and also Cf. *Bhagawat* IV—9—25:—

ततो गन्तामि तत्स्थानं सर्वलोकनमस्कृतम् ।

उपरिष्ठादृषिभ्यस्त्वं यतो नावर्तते गतः ॥

Thou wilt then go to my abode which is superior to and higher than all other worlds and on reaching which there is no return again.

ATMA CHARACTER (7-15).

ममैवांशो जीवल्लोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

मम my, एव alone, अंशः particle, जीव-लोके in life-world, जीव-भूतः life-being, सनातनः eternal, मनः mind, षष्ठानि six,

इन्द्रियाणि senses, प्रकृत-स्थानि nature-dwelling, कर्षति draws.

7. My own particle the eternal life-being in the life-world draws the six mind and senses dwelling in nature.

The *Atma* (life soul of beings) is an eternal particle of the Lord himself and on incarnation in the world of beings it assumes a *linga* (subtle) body composed of mind and five knowledge senses out of the 24 elements of nature and with that *linga* body it goes in and out of the coarse body composed of the *Mahabhutas* and then the mind and senses act as impelled by the embodied soul. Cf. *Bhagawata* XI—4—3:—

भूतैर्यदा पचभिरात्मसृष्टेः पुरं विराज विरचय्य तस्मिन् ।

स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः ॥

When *Narain* the primal god after creating the body like the world with his five material elements. (*Mahabhutas*) entered it with his particle, then the Person was born.

शरीरं यदवाप्नोति यच्छाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

शरीरं body, यत् when, अवाप्नोति obtains, यत् when, च and, अपि also, उत्क्रामति leaves, ईश्वरः Lord, गृहीत्वा having held, एतानि these, संयाति goes, वायुः wind, गन्धान् smell, इव like, आशयात् from flower bed.

8. Whenever the Lord obtains or leaves a body, he goes holding them like the wind (carrying) smell from flower buds.

The *Atma* (the embodied soul) while going into or out (migration of birth and death) of the *sthula* (coarse) bodies ever carries with it the *Linga* (subtle) body composed of the mental and sense faculties in an invisible form like the wind carrying the scent from the flower beds.

Besides the coarse and subtle bodies the embodied soul also has another casual (*Karana*) body which it never leaves till its final liberation from bondage. For these three kinds of bodies see the Preface para 35.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ६ ॥

श्रोत्रं ear, चक्षुः eye, स्पर्शनं skin, च and, रसनं tongue, घ्राण nose, एव verily, च and, अधिष्ठाय having employed, मनः mind, च and, अयं this, विषयान् objects, उपसेवते uses

9. Employing the ear, eye, skin, tongue, nose and mind, it verily uses the sense objects.

The *Atma* as the Supreme Lord is without qualities and non-doer and a mere witness of actions. But on account of its union with nature and assuming a body it appears to be the impeller of all the senses as eyes etc., and also as enjoyer of the sense objects, see *Gita* III—27 and also Cf. *Kena* I—2 :—

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवा युनक्ति ॥

By whom impelled the mind moves, by whom impelled the life first stirs, by whom impelled

there is speech and what god impels the eye and ear etc ?

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

उत्क्रामन्तं leaving, स्थित dwelling, वा and, अपि also, भुञ्जानं enjoying, वा and, गुण-अन्वितं qualities-surrounded, विमूढा: deluded, न not, अनुपश्यन्ति see, पश्यन्ति see, ज्ञान-चक्षुषः knowledge-eyed.

10. The deluded do not see it leaving, dwelling, enjoying and surrounded with qualities. The knowledge-eyed see it.

The embodied soul appears constantly leaving one body and entering into another, enjoying action fruits and becoming attached to qualities, (pleasure and pain) but still the deluded beings do not know this *Atma* which is however understood and realized only by the wise endowed with knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यतनः exerting, योगिनः *Yogees*, च and, एनं this, पश्यन्ति see, आत्मनि in self, अवस्थितं dwelling, यतन्तः exerting, अपि even, प्रकृत-आत्मनः of uncontrolled-mind, न not, एनं this, पश्यन्ति see, अचेतसः deluded.

11. The exerting *Yogees* see it dwelling in themselves but the deluded persons of uncontrolled minds even by exerting see it not.

The *Yogees* (controllers of mind) by striving with

devotion, knowledge, contemplation and actions etc., come to realize the *Atma* as dwelling within themselves, but the deluded persons who cannot control their mind even by exerting with means do not attain to *Atma* realization i.e., the *Yoga* of unattachment with self-control is the only means of attaining to *Atma* realization and Supreme Goal.

यदादित्यगतं तेजो जगद्भासयतेखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तजो विद्धि मामकम् ॥ १२ ॥

यत् which, आदित्य-गतं sun-entering, तेजः light, जगत् world, भासयते illumines, अखिलं whole, यत् which, चन्द्रमसि in moon, यत् which, च and, अग्नौ in fire, तत् that, तेजः light, विद्धि know, मामकं mine.

12. The light which entering the sun illumines the whole world and which is in the moon and fire, know that light as mine.

The *Atma* as the inner soul of all is the light of the sun, moon, fire and the whole world and thus is also the destroyer of all darkness and delusion, see *Gita* XIII—17.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीःसर्वाःसोमो भूत्वारसात्मकः ॥ १३ ॥

गं earth, आविश्य having entered, च and, भूतानि beings, धारयामि I support, अहं I, ओजसा with energy, पुष्णामि I nourish, च and, औषधीः herbs, सर्वाः all, सोमः moon, भूत्वा having become, रसात्मकः juicy.

13. Entering the earth I support the beings with my energy and becoming the juicy moon I nourish all the herbs.

The *Atma* as the inner soul of the earth produces grain for support of the beings and as the inner soul of the moon is the supporter of all vegetable life with juice. Cf. *Mahabharata* III—3—8:—

निषिक्तश्चन्द्रतेजोमिः स्वयोनौनिर्गते रविः ।

अपेक्ष्यः षड्मा मेध्यास्तदन्नं प्राणिनांभुवि ॥

Irrigated by the energy of the sun and the moon six kinds of herbs grow and form the food of all beings of the world.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

अहं I, वैश्वानरः *Vaishwanara* fire, भूत्वा having become, प्राणिनां of beings, देहं body, आश्रितः dwelling, प्राण-अपान-समा-युक्तः with *Prana-apana*-equally-united, पचामि I digest, अन्नं food, चतुर-विधं four-kind.

14. And having become the *Vaishwanara* fire dwelling in the body of beings and uniting equally with *Prana* and *Apāna* I digest the four kinds of food.

The *Atma* as the inner soul and supporter of all causes the digestion of all food in the form of *Vaishwanara* fire mixed with *Prana* *Apāna* (life breaths) Cf. *Mahabharata* I—234—15:—

त्वमन्नं प्राणिभिर्भुक्तमन्तर्भूता जगत्पते ।

नित्यप्रवृद्धः पचसि त्वयि सर्वं प्रतिष्ठितम् ॥

O Lord of the world ! by ever dwelling within all beings and nourishing them you digest the food eaten by them and they are thus ever supported by you.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

सर्वस्य of all, च and, अहं I, हृदि in heart, सन्निविष्टः pervading, मत्तः from me, स्मृतिः memory, ज्ञानं knowledge, अपोहनं destruction, च and, वेदैः from Vedas, च and, सर्वैः from all, अहं I, एव alone, वेद्यः knowable, वेदान्त-कृत् Vedant-author, वेद-विद् Veda-knower, एव verely, च and, अहं I.

15. I am pervading in the heart of all and from me is the knowledge, memory and destruction. I alone am knowable from all the *Vedas* and I am verily the author of the *Vedanta* and the knower of the *Vedas*.

The Lord (*Atma*) is the inner soul of all. He is the knowledge, intelligence and the destroyer of delusion of all and he alone is the subject of all the *Vedas* (knowledge), the cause of *Vedas* (knowledge) and the knower of all the *Vedas* (knowledge) i.e., the *Atma* is the inner soul, knowledge, knowable and knower of all.

16 *ATMA AND PARAMATMA* (16-20).

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

द्वौ two, इमौ these, पुरुषौ persons, लोके in world, क्षरः mortal, च and, अक्षरः immortal, एव verily, च and, क्षरः mortal, सर्वाणि all, भूतानि beings, कूटस्थः unchanging, अक्षरः immortal, उच्यते is called.

16. There are verily two persons mortal and immortal in the world. The beings are all mortals and the unchanging is called the immortal.

There are two kinds of persons or entities in this world, one perishable (beings) and the other imperishable (*Atma*). The beings consist of changing and perishable bodies and are therefore called mortal while the *Atma* (the embodied soul) is unchanging and imperishable and it is therefore called immortal i.e., the beings are mortal and their *Atma* (inner soul) is immortal and eternal.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

उत्तमः supreme, पुरुषः person, तु but, अन्यः another, परम-आत्मा supreme-soul, इति thus, उदाहृतः called, यः who, लोक-त्रयं world-three, आविश्य having pervaded, विभर्ति upholds, अव्यय imperishable, ईश्वरः Lord.

17. But the Supreme Person is another called the Supreme Soul (*Paramatma*) who having pervaded the three worlds upholds them as the imperishable Lord.

Besides the entities of mortal beings and the immortal

Atma mentioned in the last verse there is another Person called the Supreme Person or Supreme *Atma*. This is superior to the first two entities because it is eternal, all pervading, all upholding and the Lord (creator, supporter and destroyer) of all. Cf. *Shwetashwatara* I—9.

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका मेकवृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यर्कता त्रयं यदा विन्दते ब्रह्मेतत् ॥

There are two persons. One is birthless, knower and the Lord. The other is birthless, not knower, not the Lord and engaged in objects as the enjoyer. The *Atma* is endless, of universal form and non-doer. On knowing the three he becomes *Brahma*.

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यस्मात् wherefore, क्षरं mortal, अतीतः beyond, अहं I, अक्षरान् from immortal, अपि also, च and, उत्तमः superior, अतः hence, अस्मि I am, लोके in world, वेदे in *Veda*, च and, प्रथितः well known, पुरुषोत्तमः Supreme Person.

18. Wherefore I am beyond the mortal and also supreme to the immortal, and hence I am well known as the Supreme Person in the world and the *Vedas*.

The Lord being eternal, all pervading, upholder of all, the master of the three worlds as mentioned in the last verse, is separate from the mortal beings and is likewise superior to the immortal embodied *Atma* and

therefore he (the Lord) is called and known by the world and the *Vedas* (men and sages) as the Supreme Person.

This distinction between the Supreme Lord and the embodied *Atma* is due to the latter's association with the *maya* and its qualities. According to the *Gita* teaching as declared in this chapter as well as in Chapter XIII, both are really one and of the same character. The one (embodied) *Atma* appears subject to qualities as the doer of action and enjoyer of pleasure and pain while the other (Supreme *Atma*) is free from qualities and as such all pervading, eternal, and the Supreme Lord of all, Cf. *Shvetashvatra* I—10 :—

क्षरं प्रधानममृताक्षरं हरः क्षरात्मनावीशते देव एकः ।

तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चांति विश्वमायानिवृत्तिः ॥

The nature is mortal and the *Hara* (Lord) immortal and imperishable. One Lord rules both Nature and *Atma*. By thinking of him, engaging the mind in him and entering into him, the illusive world is destroyed.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १६ ॥

यः who, मां me, एवं thus, असंमूढः undeluded, जानाति knows, पुरुष-उत्तम Person-Supreme सः he, सर्व-वित् all-knower, भजति worships, मां me, सर्व-भावेन by all-forms, भारत *Arjuna*.

19. Who knows me as the Supreme Person, he the undeluded and all knower, worships me in all forms, *O Arjuna* !

A man who realizes the Lord (the *Atma* and the inner soul of all) as the Supreme Person, he is freed from delusion and acquires *Atma* knowledge and such a man sees the *Atma* as all pervading and all in all. Cf. *Mundaka* III—1—2:—

समाने वृक्षे पुरुषो निमग्नेऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशनस्य महिमानमिति वीतशोकः ॥

Seated on the same tree, despondent and deluded it gives way to grief and on finding the other *Paramatma* it is freed from sorrow.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

इति thus, गुह्यतमं most secret, शास्त्रं knowledge, इदं this, उक्तं described, मया by me, अनघ sinless, एतत् this, बुद्बुध्वा having known, बुद्धिमान् wise, स्यात् be, कृत-कृत्यः performer-of duty, च and, भारत Arjuna.

20. O sinless Arjuna ! thus this most secret knowledge has been described by me and knowing it one becomes the performer of one's duty.

The knowledge of the beings, *Atma* and the Supreme Person described in this Chapter is a great secret and the realization of it leads one to the highest aim and object of life *viz.*, liberation and bliss.

Thus ends Chapter XV called the Supreme Person.

CHAPTER XVI.

GODLY AND UNGODLY BEINGS.

This Chapter deals with the following three subjects:—

- (1) Godly and ungodly character 1—6;
 - (2) Character of ungodly beings 7—20 ;
 - (3) Cause and remedy of ungodly character 21—24.
1. GODLY AND UNGODLY CHARACTER 1—6).

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अभयं fearlessness, सत्त्व-संशुद्धिः heart-purity, ज्ञान-योग-व्यवस्थितिः knowledge-attainment-engagement, दानं charity, दमः sense control, च and, यज्ञः sacrifice, च and, स्वाध्यायः sacred study, तपः austerity, आर्जवं straightforwardness.

1. The Lord Said:—Fearlessness, purity of heart, engagement in knowledge attainment, charity, sense control, sacrifice, sacred study, austerity and straightforwardness.

This verse is connected with no. 3 and shows the good or *Sattwa* character of godly beings as fearlessness (freedom from all anxieties), purity of heart (thinking, saying and doing the same) ; engagement in knowledge

attainment (ever striving in acquiring knowledge); charity (helping others in need with money etc.); control of senses (restraining the senses from desire of objects); sacrifice (acting for good of the world); sacred study (learning of *Vedas* and *Shastras*), austerity (undergoing suffering for self purification), straightforwardness (honesty and uprightness). Says *Mahabharata* III-2-76:—

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।

अलोभ इति मार्गोऽयं धर्मस्याऽष्टविधः स्मृतः ॥

Veda study, gift, austerity, truth, forgiveness, self-control and greedlessness are regarded as eight fold paths of righteousness.

अहिंसासत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

अहिंसा nonviolence, सत्यं truth, अक्रोधः no anger, त्यागः renunciation, शान्तिः peace, अपैशुनं no back biting, दया-भूतेषु kindness-in beings, अलोलुप्त्वं no greed, मार्दवं gentleness, ह्रीः modesty, अचापल ficklelessness.

2. Non-violence, truth, angerlessness, renunciation, peace, no back biting, kindness to beings, greedlessness, gentleness, modesty and ficklelessness.

This verse is also connected with no. 3 and shows the good character of beings.

Non-violence—no harming and injuring of others ;

Truth—statement of real facts and no deviation therefrom ;

Angerlessness—freedom from wrath and not losing one's temper ;

Renunciation—giving up of desired objects ;

No back biting—not to speak ill of others in their absence ;

Kindness to beings—to be compassionate and do good to others in trouble ;

Greedlessness—not to be avaricious and ever desirous ;

Gentleness—to be courteous and soft to all ;

Modesty—not to be coarse and vulgar ;

Ficklelessness—not to be ever changing and wavering.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवोमभिजातस्य भारत ॥ ३ ॥

तेजः brightness, क्षमा forgiveness, धृतिः steadiness, शौचं purity, अद्रोहः unenmity, न not, अति-मानिता much-arrogance, भवन्ति are, सम्पदं property, दैवीं godly, अभिजातस्य of born, भारत Arjuna.

3. Brightness, forgiveness, steadiness, purity, unenmity and not much arrogance are, O Arjuna ! the property of godly born.

Brightness (light and intelligence) ; forgiveness (overlooking the fault of guilty), steadiness (restraint of mind and intellect), purity (keeping the mind, body and speech unpolluted), unenmity (having no hostility

with others) and no arrogance (not thinking too highly of oneself).

All these good qualities as enumerated in these three verses are the property or character of persons of godly birth caused by performing (*Sattwa*) virtuous actions in former life.

दम्भो दर्पोऽभिमानश्च क्रोधःपारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

दम्भः deceit, दर्पः conceit, अभिमानः pride, च and, क्रोधः anger, पारुष्ये insolence, एव verily, च and, अज्ञानं delusion, च and, अभिजातस्य of born, पार्थ Arjuna, संपदं property, आसुरीं ungodly.

4. Deceit, conceit, pride, anger, insolence and delusion are verily the property, O Arjuna! of the ungodly born.

Deceit etc., are the property or character of persons of ungodly birth caused by performing (*Rajasic* and *Tamasic*) evil action in former life.

दैवी सम्पद्धिमोक्षाय निबन्धयासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

दैवी-संपद् godly-property, विमोक्षाय for liberation, निबन्धाय for bondage, आसुरी ungodly, मता regarded, मा do not, शुचः grief, संपदं property, दैवीं godly, अभिजातः born, असि art, पाण्डव Arjuna.

5. The godly property is regarded for liberation and the ungodly for bondage. Arjuna!

grieve not, for thou art born of godly property.

Good character by causing knowledge leads to liberation and the evil character by causing delusion leads to bondage. A devotee, like Arjuna being of good character, ever attains to liberation without any doubt and fear. Cf. *Bhagawata* III—25—20:—

प्रसंगमजरं पाशमात्मनः कवयो विदुः ।

स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥

The wise say that the society of the wicked is the bondage of the *Atma* and that the company of the good is the open door of liberation.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

द्वौ two, भूत-सर्गौ beings-creation, लोके in world, अस्मिन् in this, दैवः godly, आसुरः ungodly, एव alone, च and, दैवः godly, विस्तरशः extensively, प्रोक्तः described, आसुरं ungodly, पार्थ Arjuna, मे from me, शृणु hear

6. In this world there are two creations of beings, the godly and the ungodly alone. The godly has been described in *extenso* and Arjuna ! hear the ungodly from me.

In this world there are only two kinds of beings, the godly and the ungodly or of good and evil character. The characteristics of the godly or good beings have already been described in chapter XII and XIII and therefore the character of the ungodly or evil beings alone are now dealt with at length.

2. CHARACTER OF UNGODLY BEINGS

(7—20).

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

प्रवृत्ति action, च and, निवृत्ति inaction, च and, जनाः beings, न not, विदुः know, आसुराः ungodly, न not, शौचं purity, न not, अपि also, च and, आचारः conduct, न not, सत्यं truth, तेषु, in them, विद्यते is.

7. The ungodly beings do not know action and inaction and they have also no purity, no conduct and no truth in them.

The ungodly persons have no intellect to distinguish right and wrong actions and they have also no purity of heart, no truth and no good conduct i.e., the ungodly persons are deluded and of impure, untrue and evil character.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

असत्यं untrue, अप्रतिष्ठ baseless, ते they, जगत् world, आहुः say, अनीश्वरं lordless, अपरस्पर-संभूतं from one another-born, किं what, अन्यत् other, काम-हैतुकं enjoyment-motive.

8. They say that the world is untrue, baseless and Lordless, born from one another, and what else but with the motive of enjoyment.

The ungodly persons regard the world as false, unsubstantial and without Lord and born from mutual

(sexual) union for enjoyment of pleasures i.e., they donot believe that the Lord is the creator, supporter and master of the world but that it is formed and maintained by sex union for enjoyment of pleasure only and thus the ungodly beings are atheist, deluded and regard the sensual enjoyment as the be all and the end all of the world.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ६ ॥

एतां this, दृष्टिं view, अवष्टभ्य having held, नष्ट-आत्मानः of ruined-minds, अल्प-बुद्धयः of short-intellect, प्रभवन्ति become, उग्र-कर्माणः terrible-doers, क्षयाय for destruction, जगतः of world, अहिताः enemies.

9. By holding this view they become of ruined minds and short of intellect and performers of terrible deeds for destruction of the world as its enemies.

The ungodly persons by regarding the world as without the Lord and existing only for sexual gratification as mentioned in the last verse become deluded and commit horrible deeds for destruction of the world as enemies of mankind.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवतन्तेऽशुचिब्रताः ॥ १० ॥

कामं desire, आश्रित्य having possessed, दुष्पूरं unsatisfiable, दम्भ-मान-मद-अन्विताः deceit-arrogance-intoxication-

filled, मोहात् from delusion, गृहीत्वा having held, असत्-प्राहान् false-ideas, प्रवर्तन्ते perform, अशुचि-व्रताः impure-deeds.

10. Possessing unsatiable desires, filled with deceit, arrogance and intoxication, holding through delusion false ideas, they perform impure deeds.

And the ungodly persons, being attached to impossible desires, and holding false notions through delusion and thus forgetting themselves and their duty, become the performers of sinful deeds.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

चिन्तां of cares, अपरिमेयां of unlimited, च and, प्रलय-अन्तां till death-lasting, उपाश्रिताः possessors, काम-उपभोग-परमाः pleasure-enjoyment-supreme holders, एतावत् such as, इति thus, निश्चिताः believers.

11. They are the possessors of unlimited cares lasting till death, holders of pleasure and enjoyment as supreme and believers as such.

The ungodly persons are always filled with numerous cares lasting all their life and they regard the sexual enjoyments as the highest bliss and are ever full of such other notions.

आशापाशशतैर्वन्धाः कामक्रोधपरायणाः ।

ईदृक्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

आशा-पाश-शतैः with hopes-ties-hundreds, बद्धाः bound, काम-क्रोध-परायणाः desire-anger-attached, ईहन्ते want, काम-भोग-अर्थं pleasure-enjoyment-for, अन्यायेन with injustice, अर्थ-संचयान् wealth-collection.

12. Bound by hundred ties of hopes, and attached to desires and anger, they unjustly want the collection of wealth for pleasure and enjoyment.

The ungodly persons attached to sensual pleasures referred to in the last verse and filled with endless hopes and desires and anger ever try to collect money by unfair means for satisfaction of such objects.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

इदं this, अद्य today, मया by me, लब्धं obtained, इमं this, प्राप्स्ये I shall attain, मनोरथं desire, इदं this, अस्ति is, इदं this, अपि also, मे my, भविष्यति shall be, पुनः again, धन wealth.

13. This has been obtained today by me, and I shall also obtain this desire. This is mine and this wealth also shall be mine again.

The ungodly persons are never satisfied and contented, and whatever they might obtain they ever yearn and try to get more and more regarding the whole world as existing for their enjoyment alone.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

असौ that, मया by me, हतः killed, शत्रुः enemy, हनिष्ये I shall kill, च and, अपरान् others, अपि also, ईश्वरः lord, अहं I, अहं I, भोगी enjoyer, सिद्धः successsful, अहं I, बलवान् powerful, सुखी happy.

14. This enemy has been killed by me and I shall also kill the others. I am the lord, enjoyer, and I am also successful, strong and happy.

The ungodly persons are very conceited and regard themselves as the conqueror of all their enemies and the lord and enjoyer of all, ever successful in all their desires and most powerful and happy i.e., all in all.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

आढ्यः rich, अभिजनवान् well born, अस्मि I am, कः who, अन्यः other, अस्ति is, सदृशः like, मया by me, यक्ष्ये I shall sacrifice, दास्यामि I shall give, मोदिष्य I shall enjoy, इति thus, अज्ञान-विमोहिताः ignorance-deluded.

15. I am rich and well born. Who else is like me. I shall sacrifice, I shall give, and I shall enjoy. They are thus deluded by ignorance.

The ungodly persons through delusion and ignorance regard themselves of the noblest birth, most virtuous and most fortunate beings in the world i.e., an ungodly person looks down on others by regarding himself of noble birth and rich and virtuous etc., says *Mahabharata* XI—4—13:

कुलीनत्वे च रमते दुष्कुलीनान्विकुत्सयन् ।

धनदर्पेण हृषश्च दरिद्रान्परिकुत्सयन् ॥

I am high born and thus thinking he is delighted and looks down on low born. I am rich and thus thinking he illtreats the poor.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

अनेक-चित्त-विभ्रान्ताः many-thoughts-confused, मोह-जाल-समावृताः delusion-net-covered, प्रसक्ताः attached, काम-भोगेषु in pleasure-enjoyments, पतन्ति fall, नरके in hell, अशुचौ in foul.

16. Confused by many thoughts, covered with the net of delusion and attached to enjoyments and pleasures, they fall in foul hell.

The ungodly persons being attached to desires and sensual pleasures are deluded and thus fall into hell and undergo much suffering.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

आत्म-संभाविताः self-admirers, स्तब्धाः stubborn, धन-मान-मद-अन्विताः wealth-respect-intoxication-filled, यजन्ते worship, नाम-यज्ञैः with nominal-sacrifices, ते they, दम्भेन by fraud, अविधिपूर्वक against ordinance.

17. Self admirers, stubborn, filled with intoxication of wealth and respect, they worship

with nominal sacrifices fraudulently and against the ordinance.

The ungodly persons are very vain and obstinate and think too highly of themselves. They engage in sacrifices etc., simply for show and fraud and against the ordinances. Cf. *Mundaka* I—2—8:—

अविद्यायामन्तरे वर्तमानाः खयं धीराः पण्डितमन्यमानाः ।

जघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमानाः यथान्ताः ॥

The deluded persons abiding in ignorance regard themselves wise and learned and go by the crooked paths as a blind man leading a blind.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

अहंकारं egoism, बलं power, दर्पं pride, कामं desire, क्रोधं anger, च and, संश्रिताः possessed, मां me, आत्म-पर-देहेषु in self-other-bodies, प्रद्विषन्तः haters, अभ्यसूयकाः abusers.

18. Possessed of egoism, power, pride, desire, and anger, they are the haters and abusers of me in their self and other bodies.

The ungodly persons by their attachment to desire, anger and delusion etc., (*Rajasic* and *Tamasic* qualities) become the enemies of themselves and all other people viz., of the inner soul of all and thus they are the greatest sinners and lowest of beings.

तानहं द्विषतः कूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव येनिषु ॥ १९ ॥

तान् those, अहं I, द्विषतः haters, क्रूरान् wicked, संसारेषु in worlds, नर-अधमान् men-sinful, क्षिपामि I cast, भजस्व ever, अशुभान् vile, आसुरीषु in ungodly, एव alone, येनिषु in wombs.

19. I ever cast those wicked haters and sinful men in vile and ungodly wombs alone in the worlds.

The ungodly persons of sinful and evil character ever attain to low ungodly birth in the worlds and such persons never rise high nor attain to knowledge.

आसुरीं येनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

आसुरीं ungodly, येनिं womb, आपन्नाः obtaining, मूढाः deluded, जन्मनि in birth, जन्मनि in birth, मां me, अप्राप्य not having found, ततः then, यान्ति attain, अधमां low, गतिं path.

20. The deluded (persons) obtaining the ungodly wombs in birth after birth and never finding me, then attain to the low path.

The deluded ungodly persons ever obtain the evil birth and never attain to knowledge of the Lord and thus they sink to the lowest degradation i.e., the ungodly beings are ever bound to the world and never attain to knowledge and liberation.

3. THE CAUSE AND REMEDY OF UNGODLY CHARACTER (21—24).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामःक्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

त्रिविधं three-fold, नरकस्य of hell, इदं this, द्वारं door, नाशनं destructive, आत्मनः of soul, कामः desire, क्रोधः anger, तथा and, लोभः greed, तस्मात् therefore, एतत् this, त्रियं three, त्यजेत् renounce.

21. The desire, anger and greed are the three-fold doors of hell destructive of the soul, and therefore do thou renounce these three.

Having narrated the nature and fate of the ungodly beings, their cause and the means of freedom from the same are also now described. The cause is the desire and its offshoots, greed and anger which are the root of all evil and lead to delusion and bondage. The means of freedom from ungodly character is the renunciation of the said desire, greed and anger and this leads to knowledge, liberation from bondage and supreme bliss *i.e.*, the ungodly evil character is caused by desire or attachment and destroyed by unattachment.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनःश्रेयस्ततो याति परां गतिम् ॥ २२ ॥

एतैः from these, विमुक्तः freed, कौन्तेय Arjuna, तमः from darkness, द्वारैः from doors, त्रिभिः from three, नरः man, आचरति does, आत्मनः of self, श्रेयः good, ततः then, याति attains, परां supreme, गतिं goal.

22. The man freed from these three doors

of darkness, O Arjuna ! does good to himself and then attains to supreme goal.

A man by renouncing desires etc., is enabled to exert with means for his regeneration and then he attains to supreme goal as without discarding attachment with controlled mind there can be no success of any kind, see *Gita* VI-36 Cf. *Yoga Vasishtha* IV-33-15:—

लोभमोहर्षां यस्य ननु नानुदिनं भवेत् ।

यथाशास्त्रं विहरति स्वस्य कर्मसु सज्जनः ॥

He is blessed whose greed, delusion and anger decline every day and who ever performs his actions according to *Shastras*.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

यः who, शास्त्र-विधिं *Shastra*-ordinance, उत्सृज्य having discarded, वर्तते acts, काम-कारतः desire-impelled, न not, सः he, सिद्धिं success, अवाप्नोति attains, न not, सुखं happiness, न not, परां supreme, गतिं goal.

23. Who discarding *Shastra* ordinances, acts as impelled by desire, he attains to no success, no happiness and no supreme goal.

A person who ever remains attached to desires and does not exert to renounce them by following the means taught by the *Shastras* (religious scriptures describing the ways and means of attaining to liberation and bliss), he attains to no good whatever, but becomes deluded and

degraded for ever, i.e., a person attached to pleasures of sense objects and not following the means prescribed by the *Shastras* for liberation is ever doomed and degraded.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

तस्मात् therefore, शास्त्र' *Shastra*, प्रमाण' authority, ते for thee, कार्य-अकार्य-व्यवस्थितौ in what to do-not to do-determining, ज्ञात्वा having known, शास्त्र-विधान-उक्तं *Shastra*-ordinance-declared, कर्म action, कर्तुं to perform, इह here, अर्हसि thou shouldst.

24. Therefore in determining what to do and what not to do the *Shastras* are the authority for thee, and knowing the *Shastra* declared ordinances thou shouldst perform actions here.

As the *Shastras* teach the ways and means of attaining knowledge, liberation and supreme goal, a man should therefore perform actions with the means prescribed by the *Shastras* so as to be free from desires, greed and anger and thereby attain to the supreme goal i.e., the performance of good actions without attachment (*Karma Yoga*) leads to liberation and bliss.

Thus ends chapter XVI called the Godly and Ungodly beings.

CHAPTER XVII.

This Chapter describes faith in *Karma* (fate) and deals with only three points :—

- (1) Character and goal of faith in *Karma*, 1—6,
- (2) Actions of three qualities, 7—22,
- (3) Recitation of the three fold names of *Brahma*, 23—28.

1. CHARACTER AND GOAL OF FAITH (1—6).

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

ये who, शास्त्र-विधिं *Shastra*-ordinance, उत्सृज्य having forsaken, यजन्ते sacrifice, श्रद्धया-अन्विताः faith-filled, तेषां of them, निष्ठा goal, तु but, का what, कृष्ण *Krishna*, सत्त्वं *Sattwa*, आहो or, रजः *Raja* तमः *Tama*.

1. Arjuna said:—O *Krishna*! who forsaking the *Shastric* ordinances sacrifice filled with faith, what is their goal—*Sattwa*, *Raja* or *Tama*?

At the end of the last Chapter it was said that one disregarding the *Shastric* teaching and acting with attachment attains to no success, happiness or supreme goal and that therefore a man should by following the *Shastric* teaching perform his action without attachment and thereby attain to liberation and bliss.

Arjuna now enquires about the result of the person who is not able to follow the means of liberation prescribed by the *Shastras* (as contemplation, knowledge, action and devotion paths) but performs his actions with faith (belief, reliance and trust) in *Karma* (fate) as certain and unalterable in its course and therefore beyond help.

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २॥

त्रि-विधा three-kind, भवति is, श्रद्धा faith, देहिनां of embodied, सा that, स्वभाव-जा nature-born, सात्त्विकी *Sattwic*, राजसी *Rajasic*, च and, एव verily, तामसी *Tamasic*, च and, इति thus, तां them, शृणु hear.

2. The Lord said—The faith of embodied (persons) born of nature is of three kind—*Sattwic*, *Rajasic* and *Tamasic*. Do thou hear them.

Faith (belief, reliance or trust) is a product of intellect which is a form of nature composed of the three qualities *Sattwa*, *Raja* and *Tama*. Therefore the faith of a person is also of three qualities. As is one's nature so are his actions and their fruits (goal). Therefore performance of one's actions with faith simply means performance of action according to the qualities of one's nature and reaping of such fruit and goal.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

सत्त्व-अनुरूपा Nature-according, सर्वस्य of all, श्रद्धा faith, भवति is, भारत Arjuna, श्रद्धा-मयः faith-composed of, अयं this, पुरुषः man, यः who, यत्-श्रद्धः of what-faith, सः he, एव verily, सः that.

3. Arjuna ! the faith of all is according to his nature. The man is composed of faith and who is of what faith, that very he is.

As explained in the last verse a man's faith is the product of his nature and accordingly it is of 3 qualities *Sattwa*, *Raja* and *Tama*. A man's faith is thus a part of his nature and as is one's nature so are his actions and the qualities of actions determine the goal. The faith in action is therefore following the course of *Karma* (fate) and reaping the fruits of actions according to their qualities i.e., the qualities of one's actions determine the goal to which a man attains.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

यजन्ते sacrifice, सात्त्विकाः *Sattwic* देवान् gods, यक्ष-रक्षांसि devils-demons, राजसाः *Rajasic*, प्रेतान् spirits, भूत-गणान् ghost-hosts, च and, अन्ये others, यजन्ते sacrifice, तामसाः *Tamasic*, जनाः people.

4. The *Sattwic* people sacrifice to gods, the *Rajasic* to devils and demons and the others the *Tamasic* sacrifice to spirits and hosts of ghosts.

This verse indicates the goal of the three kinds of faith 'in fate viz., that the persons of *Sattwic* faith

worship the gods and thus attain to knowledge (*Sattwic* goal), those of *Rajasic* faith worship the devils and demons guardians of wealth and attain to attachment etc., (*Rajasic* goal), while those of *Tamasic* faith worship spirits and ghosts of the dead and attain to delusion (*Tamasic* goal) i.e., of what quality of actions one performs to that kind or quality of goal he attains..

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

अशास्त्र-विहितं not *Shastra*-ordained, घोरं terrible, तप्यन्ते austerity perform, ये who, तपः austerity, जनाः men, दम्भाहङ्कार-संयुक्ताः deception-egoism-possessed, काम-राग-बल-अन्विताः desire-pleasure-power-filled.

5. The men, who are possessed of deception, egoism and filled with desire pleasure and power, perform terrible austerities not ordained by the *Shastras*.

This verse is connected with the next one and shows the character of persons not following the *Shastric* ordinances and performing actions with attachment and delusion.

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्वयासुरनिश्चयान् ॥ ६ ॥

कर्षयन्तः torturers, शरीरस्थं body-endowed, भूत-ग्रामं beings-host, अचेतसः deluded, मां me, च and, एव verily,

अन्तः within, शरीर-स्थ body-dwelling, तान् them, विद्धि know, आसुर-निश्चयान् ungodly-faith.

6. They are deluded and the torturers of the host of embodied beings and also me dwelling in the body. Do thou know them verily as of ungodly faith.

The men referred in the last verse cause terrible suffering to other beings and to themselves and such persons are of ungodly character and attain to evil goal as described in Chapter XVI.

2. ACTIONS OF THREE QUALITIES (7—22).

आहारस्त्वपि सर्वस्य त्रिविधा भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आहारः food, तु and, अपि also, सर्वस्य of all, त्रि-विधः three-kind, भवति is, प्रियः dear, यज्ञः sacrifice, तपः austerity, तथा so, दानं gift, तेषां of them, भेद distinction, इमं this, शृणु hear.

7. The food dear to all is of three kind, so also are sacrifice, austerity and gift. Do thou hear this distinction of them.

Food, sacrifice, austerity and charity are the four kinds of actions which are performed by men for support of the body and their good. They are all of three qualities which determine their goal.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।

रस्याः स्तिग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

आयुः age, **सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः** vitality-strength-health-happiness-love-increasers, **रस्याः** tasteful, **स्निग्धाः** tender, **स्थिराः** stable, **हृद्याः** cordial, **आहाराः** foods, **सात्त्विक-प्रियाः** *Sattwic*-dear.

8. The food that increases age, vitality, strength, health, happiness, love and which is tasteful, tender, stable, and cordial is dear to the *Sattwic*.

The food which increases life, energy, strength health, happiness, affection and which is pleasant, soft, lasting and agreeable *i.e.*, simple, wholesome and pure food is of *Sattwa* nature and as such it leads to knowledge and bliss Cf. *Uhhandogya* VII-26-4:-

आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।

स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ॥

The *Sattwic* food purifies the heart, and the purity of heart establishes memory and the establishment of memory unties the knots of the heart.

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ६ ॥

कट्-अम्ल-लवण-जति-उष्ण-तीक्ष्ण-रुक्ष-विदाहिनः bitter-sour-saltish-over-hot-pungent-dry-burning, **आहाराः** foods, **राजस्य** of *Raja*, **इष्टाः** dear, **दुःख-शोक-आमय-प्रदाः** pain-grief-illness-producers.

9. Bitter, sour, saltish, very hot, pungent, dry and burning foods which are producers of pain, grief and illness are, dear to the *Rajasic*.

The bitter, sour, saline, hot, pungent, dry and burning or very spicy foods cause passion, illness and injury to the body and therefore they are of *Rajasic* nature and as such lead to attachment.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

यातयामं long kept, गतरसं insipid, पूति rotten, पर्युषितं stale, च and, यत् which, उच्छिष्टं polluted, अपि also, च and, अमेध्यं impure, भोजनं food, तामस-प्रियं *Tamasic*-dear.

10. The food which is long kept, insipid, rotten, stale, polluted and also impure is dear to the *Tamasic*.

Old, stale, polluted, rotten and impure food and that which has lost its taste is of *Tamasic* nature and as such it causes delusion.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अफल-आकांक्षिभिः without fruit-desiring, यज्ञः sacrifice, विधि-दृष्टः ordinance-according, यः which, इज्यते is performed, यष्टव्यं sacrifice is duty, एव verily, इति thus, मनः mind, समाधाय having thought, सः that, सात्त्विकः *Sattwic*.

11. That sacrifice, which is performed without desire for fruit and in accordance with ordinances and thinking in the mind that sacrifice is a duty, is *Sattwic*.

The sacrifice which is undertaken as one's duty without desire for fruits is in accordance with the teaching of the *Shastras* and it is performed by persons of *Sattwic* faith and as such it leads to knowledge and bliss (liberation).

N.B.—The character and aim of sacrifice as described in Chapter III shows that it is an action for maintenance of the world and public good and not the slaughter of animals for worship of the Lord.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

अभिसन्धाय having thought, तु but, फलं fruit, दम्भ-अर्थं for deception-sake, अपि also, च and, एव only, यत् which, इज्यते is performed, भरत-श्रेष्ठ Bharat-great, तं that, यज्ञं sacrifice, विद्धि know, राजसं *Rajasic*.

12. But O Arjuna ! know as *Rajasic* that sacrifice which is performed with thought of fruit and for deception only.

The sacrifice that is performed with a desire for fruits and for show only is of *Rajasic* nature i.e., for attachment and as such it leads to bondage.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

विधि-हीनं ordinance-without, असृष्ट-अन्नं without offering-food, मन्त्र-हीनं hymn-without, अदक्षिणं without gift, श्रद्धा-विरहितं faith-without, यज्ञं sacrifice, तामसं *Tamasic*, परिचक्षते is called.

13. The sacrifice without ordinance, without offering food, without Vedic hymns, without gift and without faith is called *Tamasic*.

The sacrifice that is performed without helping others, without piety and without making gifts in proper time, in proper place and to deserving persons and against the teaching of the *Shastras*, is of *Tamasic* nature and as such it leads to delusion.

देवद्विजगुरुप्राज्ञपूजनं शौचमाजं चम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

देव-द्विज-गुरु-प्राज्ञ-पूजनं god-*Brahmana*-teacher-wise-worship, शौचं purity, आजं uprightness, ब्रह्मचर्यं celibacy, अहिंसा uncruelty, च and, शरीरं body, तपः austerity, उच्यते is called.

14. Worship of gods, *Brahmanas*, teachers and wise men, purity, uprightness, celibacy and uncruelty are called the bodily austerity.

The bodily austerity is not the torturing of the self and sense organs (body) but the service of others and good conduct as piety, honesty, purity and non-violence *i.e.*, bodily austerity is the service of others and purity of the heart.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

अनुद्वेग-करं no offence-causing, वाक्यं word, सत्यं truthful, प्रिय-हितं pleasant-beneficial, च and, यत् which, स्वाध्याय-

अभ्यसनं sacred study-practice, च and, एव verily, वाङ्मयं vocal, तपः austerity, उच्यते is called.

15. The wording causing no offence, truthful, pleasant and beneficial, and the practice of sacred study, are called the vocal austerity.

The vocal austerity is not to sit with closed lips but to speak true, sweet and good words and to seek knowledge i.e., vocal austerity is to speak well to others as well as to acquire self knowledge. Cf. *Manusmṛiti* IV—138:—

सत्यं ब्रूयात् प्रियं ब्रूयात् ब्रूयात् सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयाद्देष धर्मः सनातनः ॥

It is an ancient *Dharma* (duty) to speak truth and that pleasantly and even truth should not be spoken unpleasantly, and that falsehood should not be spoken even if it is pleasant.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

मनः of mind, प्रसादः cheerfulness, सौम्यत्वं gentleness, मौनं silence, आत्म-विनिग्रहः self-control, भाव-संशुद्धिः heart-purity, इति thus, एतत् this, तपः austerity, मानसं mental, उच्यते is called.

16. Cheerfulness of mind, gentleness, silence, self-control and purity of heart thus are called mental austerity.

The mental austerity is not to kill the mind but to make it cheerful, gentle, calm, controlled and pure and thus fit it for contemplation of the Lord.

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।

अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

श्रद्धया with faith, परया with great, तप्तं austerity performed, तपः austerity, तत् that, त्रि-विधं three-kind, नरैः by men, अफल-आकांक्षिभिः without fruit-desiring, युक्तैः by controlled, सात्त्विकं *Sattwic*, परिचक्षते is called.

17. That three kind of austerity which is performed with great faith and without desire of fruits by the controlled men is called *Sattwic*.

The threefold austerity described in the last 3 verses when performed without any desire for fruits and by men of controlled minds and with supreme faith is of *Sattwic* (without attachment) nature and as such it leads to liberation. Says *Mahabharata* V—43—12:—

निष्कलमपं तपस्वेतत्केवलं परिचक्षते ।

एतत्समृद्धमप्युद्धं तपो भवति केवलम् ॥

The austerity which is performed by abandoning all desires is called complete and the austerity which is performed with desire is called incomplete.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

सत्कार-मान-पूजा-अर्थ for fame-praise-worship-sake, तपः austerity, दंभेन with fraud, च and, एव only, यत् which, क्रियते is performed, तत् that, इह here, प्रोक्तं called, राजसं *Rajasic*, चलं unstable, अधुवं uncertain.

18. That austerity which is performed with fraud for fame, praise and worship only is called here *Rajasic*, unstable and uncertain.

The austerity that is performed fraudulently only for attainment of honour, praise and respect etc., is of *Rajasic* nature and as such it is useless and of no good whatever.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

मूढ-ग्राहेण with deluded-notion, आत्मनः of self, यत् which, पीडया with torture, क्रियते is performed, तपः austerity, परस्य of other, उत्सादन-अर्थं injuring-for, वा or, तत् that, तामसं *Tamasic*, उदाहृतं is called.

19. That austerity which is performed through deluded notion with self-torture or by injuring others is called *Tamasic*.

The austerity which is performed through torturing of the self or harming of others by delusion is of *Tamasic* nature and as such it leads to destruction.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

दातव्यं should give, इति thus, यत् which, दानं gift, दीयते is given, अनुपकारिणे without service, देशे in place, काले in time, च and, पात्रे in recipient, तत् that, दानं gift, सात्त्विकं *Sattwic*, स्मृतं regarded.

20. "Should give" thus thinking, that gift which is given without service, in time and place and to a recipient, is regarded as *Sattwic*.

The making of gift as an act of duty in proper place, proper time and to a deserving person without desire of any service in return is of *Sattwic* nature and as such it leads to liberation. Cf. *Mahabharata* III—259—34 :—

पात्रे दानं स्वल्पमपि काले दत्तं युधिष्ठिर ।
मनसा हि विशुद्धेन प्रेत्याऽनंतफलं स्मृतम् ॥

O Yudhishthira ! Even a small gift that is given to a deserving person at suitable time and with pure mind, is considered to be productive of many fruits on death.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

यत् which, तु but, प्रत्युपकार-अर्थं for return service-sake, फलं fruit, उद्दिश्य looking, वा or, पुनः again, दीयते is given, च and, परिक्लिष्टं painfully, तत् that, दानं gift, राजसं *Rajasic*, स्मृतं regarded.

21. But the gift, which is given for return of service or looking for fruit or with pain, is regarded as *Rajasic*.

The gift that is made for return of service, with desire of fruit or unwillingly with reluctance, is of *Rajasic* nature i.e., with attachment and as such it leads to bondage.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

अदेश-काले in improper place-time, यत् which, दानं gift, अपात्रेभ्यः for unworthy recipient, च and, दीयते is given, असत्कृतं abusing, अवज्ञातं insulting, तत् that, तामसं *Tamasic*, उदाहृतं called.

22. That gift which is given in improper place or time or to an unworthy person with abuse and insult is called *Tamasic*.

The gift which is not made at a proper place and in proper time or to a deserving person and which is made with haughtiness etc., is of *Tamasic* nature and as such it leads to delusion. Cf. *Mahabharata* III—200—6 :—

व्यर्थं तु पतिते दानं ब्राह्मणे तस्करे तथा ।

गुरौ चाऽनृतिके पापे कृतघ्ने ग्रामयाजके ॥

To make a gift to a fallen *Brahman*, thief, false and sinful teacher is useless and so the making of a gift to a sinful, unserviceable village sacrificer is useless.

3. RECITATION OF THE THREE-FOLD NAMES OF *Brahma*. (23—88).

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

ओं-तत्-सत् *Aum-Tat-Sat*, इति thus, निर्देशः name, ब्रह्मणः of *Brahma*, त्रि-विधः of three-fold, स्मृतः thought, ब्राह्मणाः *Brahmana*, तेन from it, वेदाः *Vedas*, च and, यज्ञाः sacrifices, च and, विहिताः issued, पुरा first.

23. "*Aum Tat Sat*" is thought to be the threefold name of *Brahma* and from that had first issued the *Brahmana*, the *Vedas* and the sacrifices.

Brahma is the all pervading and the Supreme Lord who is contemplated by his threefold names of *Aum*, *Tat* and *Sat* and is the cause of *Brahmana* (knower of *Brahma* knowledge or Ordinances), *Vedas* (*Shastras*) and sacrifices (actions). Therefore a person performing his actions even without following the *Shastric* ordinances but with contemplation of the supreme name of the Lord attains to success and bliss as he is the source of all.

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २३ ॥

तस्मात् therefore, ओं *Aum*, इति thus, उदाहृत्य having recited, यज्ञ-दान-तपः-क्रियाः sacrifice-gift-austerity-acts, प्रवर्तन्ते are performed, विधान-उक्ताः ordinance-declared, सततं constantly, ब्रह्म-वादिनां of *Brahma*-knowers.

24. Therefore reciting '*Aum*' thus the acts of sacrifice, gift and austerity are constantly performed by *Brahma* knowers as declared by the ordinances.

The word *Aum* consists of 3 letters A, U and M meaning Truth, Intelligence and Bliss (Cf. *Mandooka Upanishad*). It is so supreme and efficacious that the person performing the actions with contemplation of the name of *Aum Brahma* becomes the follower of *Shastric* ordinances and attains to *Brahma* himself.

तदित्यनभिसन्धाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः ॥ २५ ॥

तत् that, इति thus, अनभिसन्धाय not having thought, फलं fruit, यज्ञ-तपः-क्रियाः sacrifice-austerity-acts, दान-क्रियाः gift-acts, च and, विविधाः various, क्रियन्ते are performed, मोक्ष-कांक्षिभिः by liberation-seekers.

25. The various acts of sacrifice, austerities and gifts are performed by liberation seekers without thinking of fruit thus by (reciting) *Tat*.

The word *Tat* is a pronoun and it is used for the all pervading unmanifested form of *Brahma* and the persons performing their actions with contemplation of *Tat Brahma* become unattached to action fruit and attain to liberation.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

सद्-भावे in truth-sense, साधु-भावे in good-sense, च and, सत् *Sat*, इति thus, एतत् this, प्रयुज्यते is used, प्रशस्ते in pious, कर्मणि in action, तथा and, सत् *Sat*, शब्दः word, पार्थ Arjuna, युज्यते is used.

26. The word *Sat* is used in the sense of truth and goodness and O Arjuna! it is also used for pious actions.

This verse is connected with the next one and shows the different meanings and uses of the word *Sat* as truth, goodness and also virtue (*Dharma*) as representing the manifested form of the Lord. Cf. *Valmeeki* II—14—7:—

सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।

सत्यमेवाक्षया वेदाः सत्येनैवाप्यते परम् ॥

Sat is the only *Brahma* and in *Sat* abides righteousness. *Sat* is immortal *Veda*, and the Lord is also found through *Sat*.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

यज्ञे in sacrifice, तपसि in austerity, दाने in gift, च and स्थितिः engagement, सत् *Sat*, इति thus, च and, उच्यते is called, कर्म action, च and, एव verily, तत्-अर्थीयं for that object, सत् *Sat*, इति thus, एव only, अभिधीयते is called.

27. Engagement in sacrifice, austerity and gift is verily called *Sat* and (other) actions for that object are also called *Sat*.

The word *Sat* is also used for performance of sacrifices and other good actions and therefore a person performing actions with contemplation of the *Sat. Brahma*

attains to *Sat* (*Dharma*) or happiness. Cf. *Valmēeki* II—109—11.

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे । सत्यवादी हि लोकेऽस्मिन्
परं गच्छति चाक्षयम् ॥ सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।
सत्यमूलानि सर्वाणि सत्यान्नास्ति परम्पदम् ॥

The sages and gods believe in *Sat* and the *Sat* speaker attains to immortal abode in the other world. *Sat* is the Lord and *Sat* is the *Dharma* in this world of persons of good conduct. *Sat* is the root of the world and there is no higher path than *Sat*.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

अश्रद्धया without faith, हुतं sacrificed, दत्तं given, तपः sacrifice, तप्तं performed, कृतं done, च and, यत् which, असत् untrue, इति thus, उच्यते is called, पार्थ Arjuna, न not, च and, तत् that, प्रेत्य having died, नो not, इह here.

28. What is sacrificed, given, austerity performed and act done without faith is called *Asat* and Arjuna! that is neither here nor on death.

Performance of prescribed actions without faith in the same is useless and such actions do not lead to any success either in this world or in the other; and therefore all actions are performed with some kind of faith.

Thus ends Chapter XVII called the three-fold faith.

CHAPTER XVIII.

LIBERATION YOGA.

This chapter briefly reviews the whole of the *Gita* consisting of *Gyana Kanda* (Renunciation path), *Karma Kanda* (Action Path) and *Upasana Kanda* (Devotion path) teaching the performance of action (duty) with renunciation of attachment and devotion of the Lord leads to liberation and Supreme Goal. It deals with the following points:—

- (1) Aim and object of renunciation, 1—12;
- (2) Causes of actions, 13—18;
- (3) Qualities of actions, 19—40;
- (4) Success of actions, 41—60;
- (5) Devotion of the Lord, 61—66;
- (6) Greatness of the *Gita* teaching, 67—78.

1. AIM AND OBJECT OF RENUNCIATION (1—12).

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

संन्यासस्य of renunciation, महाबाहो mighty-armed, तत्त्वं reality, इच्छामि I want, वेदितुं to know, त्यागस्य of renunciation, च and, हृषीकेश lord of senses, पृथक् different, केशिनिषूदन Krishna,

1. Arjuna Said—I want to know, O Krishna ! the mighty armed and the lord of senses! the reality of renunciation and also of what is different from renunciation.

Sanyasa and *Tyaga* have the same meaning viz., renunciation, giving up or discarding in this Chapter. Arjuna does not enquire about the character of *Sanyasa* and its distinction from *Tyaga* but simply wants to know the real aim and object of renunciation and of what is separate from it viz., action i.e., the character of *Gyana Yoga* as well as that of *Karma Yoga* as in *Gita* III—1. and V—1.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणा ॥ २ ॥

काम्यानां of desire, कर्मणां of actions, न्यासं abandonment, संन्यासं renunciation, कवयः wise, विदुः know, सर्व-कर्म-फल-त्यागं all-action-fruit-abandonment, प्राहुः speak, त्यागं renunciation, विचक्षणाः learned.

2. The Lord said—(some) wise men know the abandonment of the actions of desires as renunciation and (some) learned speak of the abandonment of the fruits of all actions as renunciation.

Some persons (the followers of *Patijnjali Yoga*) advocate the restraining of mind through renunciation.

of all desires of sense objects by control of mental functions, while some people (followers of *Vedanta* devotion) regard the surrender of all action fruits to the Lord alone as renunciation.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

त्याज्यं should renounce, दोषवत् as evil, इति thus, एके some, कर्म action, प्राहुः say, मनीषिणः wise men, यज्ञ-दान-तपः-कर्म sacrifice-gift-austerity-action, न not, त्याज्य should renounce, इति thus, च and, अपर others.

3. Some wise men say that the action should be renounced as evil while others (say) that the actions of sacrifice, gift and austerity should not be renounced.

Some persons as the followers of knowledge (*Samkhya*) path say that all actions are evil as causing bondage and therefore they advise the renunciation of all actions, while other persons as the followers of *Mimansa* school (action path) say that the good actions as sacrifice etc., should not be renounced but ever performed.

निश्चयं शृणु मे तत्र त्यागो भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

निश्चयं decision, शृणु hear, मे my, तत्र in that, त्यागो in renunciation, भरत-सत्तम *Bharata*-great, त्यागः renunciation, हि verily, पुरुष-व्याघ्र man-tiger, त्रि-विधः three-kind, सम्प्रकीर्तितः declared.

4. Arjuna! hear my decision about that renunciation, and O tiger amongst men !renunciation is declared to be of three kinds.

Having mentioned the four kinds of opinions of renunciation according to the four different Schools of thought, the Lord Krishna now explains the *Gita* view of Renunciation in the next two verses (5 and 6) as the performance of good actions by renunciation of attachment to fruits and in verses 7 and 8 also the three kinds of renunciations according to their qualities.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

यज्ञ-दान-तपः-कर्म sacrifice-gift-austerity-act, न not, त्याज्यं should renounce, कार्यं should perform, एव verily, तत् that, यज्ञः sacrifice, दानं gift, तपः austerity, च and, एव alone, पावनानि purifiers, मनीषिणाम् of wise.

5. Acts of sacrifice, gift and austerity should not be renounced but should be verily performed. Sacrifice, gift and austerities alone are the purifiers of wise men.

This verse is connected with the next one and shows that good actions like sacrifice etc., lead to purification of heart or knowledge and therefore they should not be renounced but ever performed as a duty by all.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्त्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

एतानि these, अपि also, तु but, कर्माणि actions, संगं attach-
ment, त्यक्त्वा having renounced, फलानि fruits, च and, कर्तव्यानि
should be performed, इति thus, मे my, पार्थ Arjuna, निश्चितं
certain, मतं opinion, उत्तमं best.

6. But these actions also should be per-
formed by renouncing attachment for fruits.
This, O Arjuna ! is my best opinion

As mentioned in the last verse performance of good
actions leads to knowledge, but this result is achieved
only when such actions are performed with renunciation
of attachment or desire for their fruits. This is *Gita*
view of renunciation as distinct from that of other
Schools of thought referred to in verses 2 and 3.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

नियतस्य of prescribed, तु but, संन्यासः renunciation, कर्मणाः
of action, न not, उपपद्यते is becoming, मोहात् from delusion,
तस्य its, परित्यागः renunciation, तामसः *Tamasic*, परिकीर्तितः
called.

7. But the renunciation of prescribed actions
is not becoming. Their renunciation through
delusion is called *Tamasic*.

Performance of sacrifice etc., actions prescribed by the
Shastras causes purification of heart or knowledge and
therefore renunciation of such actions is called of
Tamasic or foolish nature. Cf. *Mahabharata* XII-12-9.

अनवेक्ष्य सुखादानं तथैत्रोर्ध्वं प्रतिष्ठितः ।

आत्मत्यागी महाराज स त्यागी तामसो मतः ॥

A person who discarding the happy family life goes to forest and renounces his life, he is regarded as a *Tamasic* renouncer.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

दुःखं pain, इति thus, एव only, यत् which, कर्म action, काय-क्लेश-भयात् from body-suffering-fear, त्यजेत् may renounce, सः he, कृत्वा having made, राजसं *Rajasic*, त्यागं renunciation, न not, एव verily, त्याग-फलं renunciation-fruit, लभेत् may obtain.

8. "The action is painful" thus thinking one renouncing it from fear of bodily suffering only and performing *Rajasic* renunciation, obtains verily no fruit of such renunciation.

A person who thinks that all actions cause pain of bondage and therefore renounces action for liberation from pain, he gets no such liberation from this sort of renunciation which is therefore of *Rajasic* nature and quite useless.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

कार्यं duty, इति thus, एव verily, यत् which, कर्म action, नियतं prescribed, क्रियते is performed, अर्जुन Arjuna, संगं attachment, त्यक्त्वा having renounced, फलं fruit, च and, एव only, सः that, त्यागः renunciation, सात्त्विकः *Sattwic*, मतः regarded.

9. Arjuna! the prescribed action which is performed as duty by renouncing the attachment for fruit, is verily regarded as *Sattwic* renunciation.

Performance of good actions like sacrifice etc., as one's duty and without attachment to or renunciation of their fruits (pleasure and pain) is the *Sattwic* or true renunciation and as such it leads to knowledge and supreme goal i.e., true renunciation is the performance of one's duty with renunciation of attachment only, vide *Gita* VI—1.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषजते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न not, द्वेष्टि hates, अकुशलं unpleasant, कर्म action, न not, कुशले in pleasant, न not, अनुषजते loves, त्यागी renouncer, सत्त्व-समाविष्टः *Sattwa*-endowed, मेधावी wise, छिन्न-संशयः destroyer-of doubts.

10. The *Sattwa* endowed renouncer neither hates unpleasant actions nor loves the pleasant ones and he is wise and the destroyer of doubts.

The *Sattwic* or true renunciation is the performance of all pleasant and unpleasant actions without attachment to their fruits and it leads to destruction of doubts (delusion) and attainment of knowledge.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

न not, हि for, देह-भृता body-supporter, शक्य can, त्यक्तुं to renounce, कर्माणि actions, अशेषतः fully, यः who, तु and, कर्म-फल-त्यागी action-fruit-renouncer, सः he, त्यागी renouncer, इति thus, अभिधीयते is called.

11. For the embodied person can not renounce actions fully and hence he who is the renouncer of action fruits is called the renouncer.

It is not possible for a man to renounce all actions even for a moment as nature compels all to act (III—5) and the abandonment of actions is harmful to the maintenance of the body and good of the world also. A man therefore can only renounce action fruit or attachment which causes delusion and bondage. *Gita* for this reason calls the abandonment of attachment only and not the abandonment of action as true renunciation.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

अनिष्टं undesired, इष्टं desired, मिश्र mixed, च and, त्रि-विधं three-kind, कर्मणः of action, फल fruit, भवति is, अत्यागिनां of non renouncers, प्रेत्य having died, न not, तु but, संन्यासिनां of renouncers, क्वचित् any.

12. There are three kinds of action fruits, desired, undesired and mixed after death for the non-renouncers but never for the renouncers.

One performing actions without renouncing attachment attains after death to three kinds of action fruits

(good, bad and indifferent), while another performing actions with renunciation of attachment attains to no action fruits or bondage i.e., attachment causes bondage while unattachment leads to liberation. Cf. *Valmeeki* IV—21—2:—

गुणदोषकृत जन्तुः स्वकर्मफलहेतुकम् ।
अन्यथाग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

The beings enjoy pleasure and pain as the fruit of good and evil actions on going to other worlds.

2. CAUSES OF ACTIONS (13—18).

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

पंच five, एतानि these, महाबाहो mighty-armed, कारणानि causes, निबोध know, मे my, सांख्ये in *Sankhya*, कृतान्ते in *Shastras*, प्रोक्तानि declared, सिद्धये for success, सर्व-कर्मणां of all-actions.

13. Arjuna! know from me these five causes for success of all actions as declared in the *Sankhya* scripture.

The *Sankhya* philosophy of *Kapila* calls the qualities of nature as the doers of all actions and prescribes five main agents or causes for their execution as enumerated in the next verse.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

अभिष्टानं abode, तथा and, कर्त्ता doer, करणं means, च and, पृथक्-विधं different-kind, विविधाः many, च and, पृथक् separate, चेष्टाः movements, देवं god, च and, एव verily, अत्र there, पंचमं fifth.

14. They are abode, doer, different kinds of means, many separate movements and god the fifth.

The qualities of nature are the causes or doers of all actions in five forms:—

- (1) Abode—body formed of 5 material elements called the *Mahabhootas*;
- (2) Doer—the embodied being regarding himself through egoism and delusion as the doer of actions.
- (3) Different means—the eleven sense organs performing actions through consumption of sense objects.
- (4) Many separate movements—the various internal and vocal functions of the life breaths.
- (5) God—Intellect the cause of all knowledge and cognizance.

Thus (1) the body, (2) deluded being, (3) sense organs, (4) life breaths and (5) intellect are the doers or cause of all actions. See also *Gita* V—11.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पश्यैते तस्य हेतवः ॥ १५ ॥

शरीर-वाक्-मनोभिः with body-speech-mind, यत् which, कर्म action, प्रारभते performs, नरः man, न्याय्यं good, विपरीतं evil, वा or, पञ्च five, एते these, तस्य its, हेतवः causes.

15. Whatever good or evil action a man performs with body, speech and mind, these five are its causes.

All actions are divided into three classes viz., bodily, vocal and mental. They are all caused by the five agencies or qualities of nature mentioned in the last verse and the embodied *Atma* is not their doer.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

तत्र there, एव thus, सति being, कर्तारं doer, आत्मानं self, केवलं only, तु but, यः who, पश्यति sees, अकृत-बुद्धितान् from tainted-intellect, न not, सः he, पश्यति sees, दुर्मतिः unwise.

16. That being thus, that unwise person who from tainted intellect sees the self only as the doer, does not see.

It was explained in the last verse that there are only 5 agencies for performance of all actions and that the *Atma* is not their doer. Therefore a person who through attachment and 'egoism' regards himself as the doer of actions is deluded and does not know the truth.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

यस्य whose, न not, अहंक्रनः egoistic, भावः character, बुद्धिः intellect, यस्य whose, न not, लिप्यते is tainted, हत्वा having killed, अपि even, सः he, इमान् those, लोकान् people, न not, हन्ति kills, न not, निबध्यते is bound.

17. Who is not of the egoistic character and whose intellect is not tainted, he even by killing these people kills not and is not bound.

The person who does not through egoism regards himself as the doer and who is not deluded, performs all his actions without attachment for action fruits and therefore such a person even by killing people in the course of his duty commits no sin and suffers no bondage i.e., attachment and delusion alone are the cause of bondage and freedom from them leads to liberation and supreme goal.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं knowledge, ज्ञेयं knowable, परिज्ञाता knower, त्रिविधा three-kind, कर्म-चोदना action-impeller, करणं means, कर्म effect, कर्त्ता cause, इति thus, त्रि-विधः of three-kind, कर्म-संग्रहः action-accomplisher.

18. Knowledge, knowable and the knower are the three kinds of action impellers, and the cause, means and effect are the three kinds of action accomplishers.

On being affected with egoism and delusion a person (knower) regards (knows) himself (knowable) as

the body and desires (impels) action and then he becomes the doer of action through nature (means) and thus accomplishes action, i.e., the five agents of nature mentioned in verse 15 being inert and without intelligence, the action is impelled by the embodied person and then performed through the nature, vide *Gita* XIII—20.

3. QUALITIES OF ACTIONS (19—40).

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

ज्ञानं knowledge, कर्म action, च and, कर्ता doer, त्रिधा three-kind, एव verily, गुण-भेदतः by qualities-difference, प्रोच्यते is described, गुण-संख्याने in qualities-scripture, यथावत् accordingly, शृणु hear, तानि them, अपि also.

19. Knowledge, action and doer are described with three kinds of difference of qualities in the *Guna Sankhya*. Hear them accordingly.

The *Sankhya Shastra* of *Kapila* treats of the three qualities of nature and describes all things as characterised by the three qualities. The three products of nature as knowledge, action and doer are going to be described according to the threefold qualities and the other three (knowable, knower and means) referred to in the last verse are not so described as the Knowable and Knower (Self and Person) are free from qualities and the means or nature's qualities are already described at length in Chapter XIV.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्त्येषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

सर्व-भूतेषु in all-beings, येन by which, एक one, भाव form, अव्यय imperishable, ईक्षते sees, अविभक्तं undivided, विभक्त्येषु in divided, तत् that, ज्ञानं knowledge, विद्धि know, सात्त्विकं *Sattwic*.

20. Know that knowledge as *Sattwic* by which he sees one imperishable undivided form in all the divided beings.

The knowledge, by which a person realizes the *Atma* as one without another, eternal and dwelling equally in all different kinds of beings, is *Sattwic* or true i.e., *Atma* knowledge is the true and best knowledge.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

पृथक्त्वेन by difference, तु but, यत् which, ज्ञानं knowledge, नाना-भावान् various-forms, पृथक्-विधान् separate-kinds, वेत्ति regards, सर्वेषु in all, भूतेषु in beings, तत् that, ज्ञानं knowledge, विद्धि know, राजसं *Rajasic*.

21. But that knowledge which regards different, various and separate kinds of forms in all beings, is the knowledge to be known as *Rajasic*.

The knowledge which does not realize only one Soul as dwelling in all beings, but regards the souls

of all beings as many and separate is of *Rajasic* or evil quality. Cf. *Kathaballi* II—1—10:—

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

He who is here is there and he who is there is also here. One who considers him as many goes from death to death.

यत् कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

यत् which, तु but, कृत्स्नवत् as all, एकस्मिन् in one, कार्ये in thing, सक्तं attached, अहैतुकं irrational, अनत्त्वार्थवत् as unsubstantial, अल्पं petty, तत् that, तामसं *Tamasic*, उदाहृतं called.

22. But that (knowledge) which is attached to one petty, irrational and unsubstantial thing as all is called *Tamasic*.

The knowledge by which a man is attached to inert, untrue and perishable body and regards it as all in all is *Tamasic* i.e., *Tamasic* knowledge makes a man deluded and regard the body as *Atma*. Cf. *Adhyatma* II—4—33:—

देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता ।

नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते ॥

The knowledge that regards the self as body is delusion and that which regards it as not the body but as the intelligent *Atma* is called wisdom.

नियतं संगरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

नियतं prescribed, संग-रहित attachment-without, अराग-द्वेषतः-कृत without desire-disdain-performed, अफल-प्रेप्सुना by not fruit-seeker, कर्म action, यत् which, तत् that, सात्त्विक *Sattwic*, उच्यते is called.

23. The prescribed action which is performed by non-seeker of fruit without attachment and without desire and disdain is called *Sattwic*.

The prescribed actions as sacrifice etc., when performed without attachment to sense objects, without seeking for their fruits (pleasure and pain) and without desire and anger (with controlled mind) are *Sattwic* or of good quality. Cf. *Bhagawat* XI—25—23:—

मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।

राजसं फलसंकल्पं हिंसां प्रायादि तामसम् ॥

The action which is performed as a duty and as an offering to me without desire for fruits is *Sattwic*, that with desire *Rajasic*, while harmful and hostile action is *Tamasic*.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्वाजसमुदाहृतम् ॥ २४ ॥

यत् which, तु but, काम-इप्सुना by desire-seeker, कर्म action, स-अहङ्कारेण with-egoism, वा or, पुनः again, क्रियते is

performed, बहुल-घायासं much-painfully, तत् that, राजसं *Rajasic*, उदाहृतं called.

24. But that action which is performed by a pleasure seeker with egoism and with much pain is called *Rajasic*.

The action which is performed with attachment and with desire for fruit or with much suffering for show only is of *Rajasic* or evil quality.

अनुबन्धं क्षयं हिंसा मनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

अनुबन्धं consequence, क्षयं destructive, हिंसां harm, अनपेक्ष्य without seeing, च and, पौरुषं capacity, मोहात् from delusion, आरभ्यते is undertaken, कर्म action, यत् which, तत् that, तामसं *Tamasic*, उच्यते is called.

25. That action which is undertaken without seeing the consequence, destruction, harm and capacity is called *Tamasic*.

The action that is performed without any consideration of its good and bad result, gain and loss and harm to others and capacity of the doer i.e., acting blindly and without consideration for others is of *Tamasic* or delusive quality.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्त्विक उच्यते ॥ २६ ॥

मुक्त संगः freed-from attachment, अनहं-वादी unegoistic-talker, धृति-उत्साह-समन्वितः with restraint-perseverance-

filled, सिद्धि-असिद्धयोः in success-failure, निर्विकारः changeless, कर्त्ता doer, सात्त्विक *Sattwic*, उच्यते is called.

26. The doer freed from attachment, without egoism, filled with restraint and perseverance, changeless in success and failure, is called *Sattwic*.

A person who performs his duty without attachment, with restraint and perseverance, equal in success and failure is of *Sattwic* or good character.

रागी कर्मफलप्रेप्सुर्लब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्त्ता राजसः परिकीर्तितः ॥ २७ ॥

रागी desirer, कर्म-फल-प्रेप्सुः action-fruit-seeker, लुब्धः greedy, हिंसात्मकः cruel, अशुचिः impure, हर्ष-शोक-अन्वितः delight-grief-filled, कर्त्ता doer, राजसः *Rajasic*, परिकीर्तितः called.

27. Desirer, seeker of action fruit, greedy, cruel, impure, filled with delight and grief, doer is called *Rajasic*.

A man acting with attachment, and desire for pleasure and pain and of cruel and sinful nature is called a person of *Rajasic* or evil character.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्त्ता तामस उच्यते ॥ २८ ॥

अयुक्तः unsteady, प्राकृतः wild, स्तब्धः stubborn, शठः wicked, नैष्कृतिकः destroyer, अलसः idle, विषादी dejected, दीर्घसूत्री:

dilatory, च and, कर्ता doer, तामस *Tamasic*, उच्यते is called.

28. Unsteady, wild, stubborn, wicked, destroyer, idle, dejected, and dilatory doer is called *Tamasic*.

A man of idle, destructive, indolent, slow, unintelligent, dull, and foolish nature is of *Tamasic* or delusive character.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २६ ॥

बुद्धेः of intellect, भेदं distinction, धृतेः of restraint, च and, एव verily, गुणतः from qualities, त्रि-विधं three-kind, शृणु hear, प्रोच्यमानं described, अशेषेण fully, पृथक्त्वेन separately, धनञ्जय Arjuna.

29. The distinctions of intellect and restraint by three kinds of qualities O Arjuna! hear from me described separately and fully.

Intellect is the faculty of knowledge and by distinguishing between right and wrong this intellect holds up the mind from the one and engages it in the other. This restraining power of the intellect to uphold and engage is called *Dhriti*. This intellect and its power to restraint are now going to be described as characterised by the three qualities of *Sattwa*, *Raja* and *Tama*.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा प्रार्थ सात्त्विकी ॥ ३० ॥

प्रवृत्तिं action, च and, निवृत्तिं in action, च and कार्य-अकार्य duty-non duty, भय-अभय fear-no fear, बन्ध bondage, मोक्ष liberation, च and, या which, वेत्ति knows, बुद्धिः intellect, सा that, पार्थ Arjuna, सात्त्विकी *Sattwic*.

30. That intellect which knows action and inaction, duty and non-duty, fear and no fear, bondage and liberation is, O Arjuna! *Sattwic*.

The intellect which enables one to distinguish between right and wrong, good and evil, virtue and vice, truth and untruth etc., is of *Sattwic* or good quality.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अथथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

यया by which, धर्मं virtue, अधर्मं vice, च and, कार्यं duty, च and, अकार्यं nonduty, एव verily, च and, अथथावत् not truly, प्रजानाति knows, बुद्धिः intellect, सा that, पार्थ Arjuna, राजसी *Rajasic*.

31. The intellect by which, O Arjuna ! one does not truly know virtue and vice, duty and non-duty, is *Rajasic*.

The intellect which cannot distinguish properly between virtue and vice or right and wrong action is of *Rajasic* or useless character.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरोतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

अधर्मं vice, धर्मं° virtue, इति thus, या by which, मन्यते regards, तमसा by darkness, आवृता covered, सर्व-अर्थान् all-objects, विपरीतान् perverted, च and, बुद्धिः intellect, सा that, पार्थ Arjuna, तामसी *Tamasic*.

32. That intellect which covered with darkness regards vice as virtue and all objects as perverted, is *Tamasic*, O Arjuna!

The intellect by which one is deluded and regards vice as virtue and falsehood as truth and all things as topsy turvy is of *Tamasic* or deluded character. Cf. *Mahabharat* III—15—27.

अधर्मो यत्र धर्माख्यो धर्माश्चाधर्मसंज्ञितः ।

स विज्ञेयो विभागेन यत्र लुब्धन्त्यबुद्धयः ॥

The knowledge which holds vice as virtue and virtue as vice is to be discarded, for the ignorant is deluded therein.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

धृत्या by restraint, यया by which, धारयते hold up, मनः-प्राण-इन्द्रि-क्रियाः mind-life breath-sense-actions, योगेन through *Yoga*, अव्यभिचारिण्या through firm, धृतिः restraint, सा that, पार्थ Arjuna, सात्त्विकी *Sattwic*.

33. The restraint by which one holds up the actions of mind, life breath and sense organs through the firm *Yoga* is *Sattwic*, O Arjuna!

Sattwic Dhriti (restraint) through the firm engagement of the intellect in *Yoga* contemplation restrains or controls all the actions of the mind, life breath (speech) and body i.e., *Sattwic Dhriti* is restraint of intellect from all activity by engagement in *Yoga* concentration.

यथा तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यथा by which, तु but, धर्म-काम अर्थान् virtue-pleasure-wealth, धृत्या by restraint, धारयते holds up, अर्जुन Arjuna, प्रसंगेन by attachment, फल-आकांक्षी fruit-seeker, धृतिः restraint, सा that, पार्थ Arjuna, राजसी *Rajasic*.

34. But the restraint by which the seeker of fruit through attachment holds to virtue, pleasure and wealth that restraint O Arjuna ! is *Rajasic*.

That restraint of intellect which through attachment and desire for fruits (pleasure and pain) ever engages itself in the pursuit of *Dharma* (virtue) *Kama* (enjoyment) and *Artha* (objects) is of *Rajasic* or evil nature.

यथा स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

यथा by which, स्वप्न sleep, भयं fear, शोकं grief, विषादं dejection, मदं conceit, एव verily, च and, न not, विमुञ्चति gives up, दुर्मेधाः deluded, धृतिः restraint, सा that, पार्थ Arjuna, तामसी *Tamasic*.

35. But that restraint, by which the deluded person does not give up sleep, fear, grief, dejection and conceit, is *Tamasic*, O Arjuna!

The restraint of intellect which through delusion ever engages it in idleness, forgetfulness, dejection, darkness and destruction etc., is of *Tamasic* or deluded nature.

सुखं त्रिदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

सुखं happiness, तु and, इदानीं now, त्रि-विधं three-kind, शृणु hear, मे my, भरत-ऋषभ *Bharat-great*, अभ्यासात् from practice, रमते delights, यत्र in which, दुःख-अन्तं pain-end, च and, निगच्छति attains.

36. And now, Arjuna! hear from me the three kinds of happiness, in which one delights with practice and attains to the end of pain.

All actions, knowledge, restraint and other means are pursued for attainment of happiness which leads to bliss and freedom from pain, and therefore the three qualities of happiness are also now going to be described.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

यत् which, तत् that, अग्रे at first, विष poison, इव as, परिणामे in end, अमृत-उपमं nectar-like, तत् that, सुखं happiness, सात्त्विकं *Sattwic*, प्रोक्तं called, आत्म-बुद्धि-प्रसाद-जं *Atma-knowledge-bliss-born*.

37. That happiness, which is at first as

poison and in the end like nectar and which is born of the bliss of *Atma* knowledge, is called *Sattawic*.

Sattwic happiness is the supreme bliss which is acquired by attainment of *Atma* knowledge and which is obtained with great exertion and difficulty. Such happiness may appear painful and bitter as poison at first but ultimately it is most blissful and sublime as nectar *i.e.*, *Atma* knowledge leads to the highest and supreme bliss.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

विषय-इन्द्रिय-संयोगात् from object-sense-union, यत् which, तत् that, अग्रे at first, अमृत-उपमं nectar-like, परिणामे in end, विष poison, इव as, तत् that, सुखं happiness, राजसं *Rajasic*, स्मृतं thought.

38. That happiness, which is from the union of senses and objects and at first like nectar and in the end as poison, is called *Rajasic*.

The happiness of sensual enjoyment is delightful in the beginning like nectar but proves ruinous in the end like a poison and such happiness is of *Rajasic* or of evil nature.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

यत् which, अग्रे at first, च and, अनुबन्धे in end, च and, सुखं happiness, मोहनं delusive, आत्मनः of self, निद्रा-आलस्य-

प्रमाद-उत्थं sleep-idleness-forgetfulness-born, तत् that, तामसं *Tamasic*, उदाहृतं called.

39. That happiness which at first and in the end is self delusive and born from sleep, idleness and forgetfulness is called *Tamasic*.

The happiness which arises from idleness and lethargy etc., and makes a man ever deluded is of *Tamasic* or destructive nature e. g., happiness caused by intoxication etc., see *Gita* XIV—8, also Cf. *Bhagawata* XI—25—29.

सात्त्विकं सुखमात्मनोऽथ त्रिषद्योत्थं तु राजसम् ।

तामसं मोहदैर्न्योत्थं निर्गुण मदपाश्रयम् ॥

The *Atmic* happiness is *Sattwic*, that of sense objects *Rajasic* and that of ignorance and lowness *Tamasic*, while the one of my shelter is without qualities.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

न not, तत् that, अस्ति is, पृथिव्यां in earth, वा or, दिवि in heaven, देवेषु in gods, वा or, पुनः again, सत्त्वं thing, प्रकृति-जैः from nature-born, मुक्तं free, यत् which, एभिः from these, स्यात् be, त्रिभिः from three, गुणैः from qualities.

40. There is nothing on earth, in heaven or again in gods, which may be free from the three qualities born of nature.

As shown in the last 12 verses all actions and products of nature are of the three qualities and there is nothing

in the whole universe free from the three qualities. *Sattwa* is the best quality and therefore a man should cultivate it by renunciation of *Raja* and *Tama*, (attachment and delusion) and thereby attain to knowledge and bliss.

4. SUCCESS OF ACTION (41—60).

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

ब्राह्मण-क्षत्रिय-विशां of *Brahmana-Kshatriya-Vaishyas*, शूद्राणां of *Shudras*, च and, परन्तप Arjuna, कर्माणि actions, प्रविभक्तानि divided, स्वभाव-प्रभवैः by nature-born, गुणैः by qualities.

41. Arjuna! the actions of *Brahmanas*, *Kshatriyas* and *Vaishyas* and *Shudras* are divided by the qualities born of nature.

There are 4 castes of men formed in accordance with the qualities of their actions as follows:—

- (1) *Brahmana*,—Of *Sattwic* nature and knower of *Brahma*,
- (2) *Kshatriya*—of *Sattwic* and *Rajasic* nature and protector of people,
- (3) *Vaishya*—of *Rajasic* and *Tamasic* nature and dealer in trade,
- (4) *Shudra*—of *Tamasic* nature and serving others.

Therefore the caste is according to one's qualities of nature i.e., as are one's actions so is his caste. If a man of *Shudra* caste is of *Sattwic* nature and he per-

forms *Brahmana* actions, then he is a *Brahmana* and not a *Shudra*. Similarly if a man of *Brahmana* caste is of *Tamasic* nature and performs evil deeds then he is a *Shudra* and not a *Brahmana*.

शमो दमस्तपः शौचं क्षान्तिराजवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शमः calmness, दमः control, तपः austerity, शौचं purity, क्षान्तिः forgiveness, राजवं straightforwardness, एव verily, च and, ज्ञानं knowledge, विज्ञानं realization, आस्तिक्यं theism, ब्रह्म-कर्म *Brahma*-action, स्वभाव-जं nature-born.

42. Calmness, control, austerity, purity, forgiveness, straightforwardness, knowledge, realization, theism, are verily the nature born actions of a *Brahmana*.

A person, who by his nature is of *Sattwic* or good conduct and becomes engaged in knowledge, virtue, and piety etc., is classified as a *Brahmana*. Says: *Mahabharata* III—180—21 :—

सत्यं दानं क्षमा शीलमानुशंस्यं तपो वृणा ।

दृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥

O Serpent! One having truth, gift, forgiveness, gentleness, uprightness, austerity and prudence is called a *Brahmana*.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वर भावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

शौर्यं bravery, तेजः lustre, धृतिः restraint, दाक्ष्यं skill, युद्धे in battle, च and, अपि also, अपलायनं not flying, दानं gift,

ईश्वर-भावः lordly-character, च and, क्षात्रं *Kshatriya*, कर्म action, स्वभाव-जं nature-born.

43. Bravery, lustre, restraint, skill, not flying from battle, gift, and lordly character are the nature-born actions of a *Kshatriya*.

Persons who by nature are possessed of kingly character of ruling and protecting people are of *Kshatriya* caste. Cf. *Mahabharata* V—29—24:—

तथा राजन्यो रक्षणं वै प्रजानां कृत्वा धर्मेणऽप्रमत्तोऽथ दत्त्वा ।

यज्ञैरिष्ट्वा सर्ववेदानधीत्य दारान्कृत्वा पुण्यकृदावसेदु गृहान् ।

The duties of *Kshatriya* are to protect his people, to give alms, to perform good actions, to sacrifice, to study Veda, to marry and to lead a holy family life.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

कृषि-गोरक्ष-वाणिज्यं agriculture-cow-protection-trade, वैश्य-कर्म *Vaishya*-action, स्वभाव-जं nature-born, परिचर्यात्मकं serving others, कर्म action, शूद्रस्य of *Shudra*, अपि also, स्वभाव-जं nature-born.

44. Agriculture, cow protection and trade are the nature born actions of a *Vaishya* and service of others is also the nature born action of a *Shudra*.

Persons who by nature engage in agriculture, cattle and other trades are of *Vaishya* (trading) caste and similarly persons who by nature engage in serving others are of *Shudra* (servile) caste.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

स्वे in own, स्वे in own, कर्मणि in action, अभिरतः engaged, संसिद्धिं supreme success, लभते attains, नरः man, स्व-कर्म own-action, निरतः engaged, सिद्धिं success, यथा as, विन्दति attains, तत् that, शृणु hear.

45. A man attains to supreme success by engaging in his own action. How one attains to success by engaging in his own action, that do thou hear.

A man attains to supreme success by performing his duty and how this is accomplished is explained in the next verse. Cf. *Mahabharata* XII—191—6.

स्वधर्माचरणे युक्ता ये भवन्ति मनीषिणः ।

तेषां स्वर्गफलावाप्तिर्येऽन्यथा स विमुह्यते ॥

The wise men who perform their duty accompanied with good conduct attain to the success of heavenly fruit and the other men are deluded.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

यतः from which, प्रवृत्तिः creation, भूतानां of beings, येन by which, सर्वं all, इदं this, ततं pervaded, स्व-कर्मणः by own-action, तं that, अभ्यर्च्य having worshipped, सिद्धिं success, विन्दति obtains, मानवः man.

46. From which is the creation of beings and

from which all this is pervaded by worshipping him with his action a man attains to success.

A man by performing his duty contributes his share of the maintenance of the world and thereby worships and pleases the Lord who is the creator and supporter of the world and he thus attains to supreme success. i.e., performance of one's duty is service of the Lord and leads to success. Cf. *Bhagawata* III—6—33 :—

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।

श्रद्धयान्मविशुद्धयर्थं यज्जाताः सह वृत्तिभिः ॥

These castes together with their actions are the faithful worshippers of their creator the Lord Hari for their own purification.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

श्रेयान better, स्व धर्मः own-duty, विगुणः without quality, पर-धर्मात् from other-duty, सु-अनुष्ठितात् from well-performed, स्वभाव-नियतं nature-fixed, कर्म action, कुर्वन् performing, न not, आप्नोति obtains, किल्बिषं sin.

47. Better is one's own duty without qualities than the duty of another well performed. He attains to no sin by performing the action fixed by nature.

Performance of one's duty without quality (honour and respect) is better than its abandonment by taking to the duty of another full of qualities or pleasant to per-

form because the discharge of one's duty causes no evil and dishonour while its abandonment leads to bondage and destruction, vide *Gita* III—35.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

सह-जं together-born, कर्म action, कौन्तेय Arjuna, स-दोष with-evil, अग्निर even. न not, त्यजेत् should abandon, सर्व-ारम्भाः all-actions, हि for, दोषेण by evil, धूमेन by smoke, अग्निः fire, इव like, आवृता covered.

48. Arjuna ! one's own action (born with him) even if evil should not be abandoned, for all actions are covered with evil as fire with smoke.

One should not abandon his natural duty even if it is evil or causes bondage. As fire is ever covered with smoke but is not discarded on account of its usefulness and so a man should not abandon action which though causing bondage is still useful and unavoidable.

The man should try to overcome the bondage evil of action by resort to suitable means as unattachment etc., mentioned hereafter.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

असक्त-बुद्धिः unattached-intellect, सर्वत्र everywhere, जित-आत्मा subdued-self, विगत-स्पृहः freed-of desire, नैष्कर्म्य-सिद्धिं liberation-success, परमां supreme, संन्यासेन through renunciation, अधिगच्छति attains.

49. One of unattached intellect everywhere, of subdued self and freed from desires, attains to the success of liberation through renunciation.

This verse describes the method of overcoming the bondage evil of action, viz., (1) performance of action without attachment (having no mental longing for action fruits), (2) controlling the self (restraining mind, senses and intellect from sense objects) and (3) entertaining no desire for pleasures and enjoyments. Such performance of action with renunciation of attachment, desires and mental craving leads to liberation from action bondage and to attainment of knowledge.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

सिद्धिं success, प्राप्तः obtained, यथा as, ब्रह्म *Brahma*, तथा so, आप्नोति obtains, निबोध know, मे my, समासेन briefly, एव verily, कौन्तेय Arjuna, निष्ठा goal, ज्ञानस्य of knowledge, या which, परा supreme.

50. How the obtainer of success attains to *Brahma* which is the goal of knowledge, that Arjuna! do thou briefly know from me.

The last verse described the method of obtaining liberation from action bondage and now the next five verses explain the ways and means of attaining to *Brahma* the supreme goal of knowledge. It is to be noted that the word success as used in verses

45, 46, 49 and 50 refers to the success of obtaining liberation, knowledge and Supreme Goal (*Brahma*).

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१॥

बुद्ध्या with intellect, विशुद्धया with pure, युक्तः endowed, धृत्या with restraint, आत्मानं self, नियम्य having controlled, च and, शब्द-आदीन् sound-etc., विषयान् objects, त्यक्त्वा having abandoned, राग-द्वेषौ desire-disdain, व्युदस्य having discarded, च and.

51. One endowed with pure intellect, controlling the self with restraint, abandoning the sound etc., objects, and discarding desires and disdains—

This verse is connected with the next two verses 52 and 53 and it describes the three ways of renunciation already mentioned in verse 49 viz., (1) the unattachment of the intellect from the evil of pleasure and pain, (2) control of the self with restraint of mind and (3) discarding of desires and disdains of sense objects as sound etc.,

विविक्तसेवी लघ्वाशो यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

विविक्त-सेवी seclusion-dweller, लघु-आशी little-eater, यत्-वाक्-काय-मानसः controller-of speech-body-mind, ध्यान-योग-परः contemplation-Yoga-supreme holder, नित्यं ever, वैराग्यं unattachment, समुपाश्रितः engaged.

52. Dweller in seclusion, little eater, controller of speech, body and mind, supreme holder of *Yoga* contemplation and ever engaged in unattachment.

This verse is also connected with the next verse and enumerates five more means of attaining to *Brahma viz.*, (1) retired residence (2) regulated food, (3) concentration by steadiness of body, mind and speech, (4) engagement in *Yoga* contemplation and (5) unattachment to sensual pleasures. Cf. *Yoga Vasistha* II—13—41 :—

विवेकमात्रमाध्यं तद्विचरैकान्तनिश्चयम् ।

त्यजता दुःखत्रालानि नरेणैवदवाप्यते ॥

A man attains to *Brahma* abode through knowledge, living in solitude and renouncing of sense objects, the root cause of all pain.

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

अहङ्कारं egoism, बलं power, दर्पं conceit, कामं desire, क्रोधः anger, परिग्रहं hoarding, विमुच्य having discarded, निर्ममः unselfish, शान्तः peaceful, ब्रह्म-भूयाय for *Brahma*-state कल्पते is fitted.

53. Discarding egoism, power, conceit, desire, anger, hoarding, and being unselfish and peaceful, he is fitted for *Brahma* state.

The practising of the means described in the last two verses and also discarding of the *Rajasic* qualities of egoism, and pride, etc., leads to the *Brahma* state.

of *Sat-chit-ananda* (truth-intelligence and bliss) i.e., a person by performing his duty in the way of *Karma Yoga* attains to *Brahma* state or Supreme Goal.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

ब्रह्म-भूतः *Brahma*-being, प्रसन्न-आत्मा of cheerful-mind, न not, शोचति grieves, न not, काङ्क्षति desires, समः equal, सर्वेषु in all, भूतेषु in creatures, मद्-भक्तिं my-devotion, लभते obtains, परां supreme.

54. The *Brahma* being is of cheerful mind, neither grieves nor desires, equal to all creatures, and attains to my supreme devotion.

Brahma being is the attainment of mental peace, freedom from the distraction of all desires and disdains and equality of vision, by which one sees the Lord as dwelling equally everywhere and thereby devotes and entirely surrenders himself and becomes merged in the Lord as described in the next verse.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥ ५५ ॥

भक्त्या by devotion, मां me, अभिजानाति knows, यावान् what, यः who, च and, अस्मि I am, तत्त्वतः truly, ततः then, मां me, तत्त्वतः truly, ज्ञात्वा having known, विशते enters, तद-अन्तरं that-instant.

55. By devotion he knows me who and what

truly I am, and then knowing me truly he enters into me that instant.

A devotee on realizing the supreme character of the Lord becomes merged into as part and parcel of the Lord himself and thus attains to *Brahma Nirwana*. Cf. *Bhagwata* XI—11—33 :—

ज्ञात्वाज्ञातवाऽथ ये वै मां यावान्यश्चास्मि यादृशः ।

भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥

Who meditate on me repeatedly as and what I am, they are regarded by me as great devotees.

सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्यपाश्रयः ।

मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

सर्व-कर्माणि all-actions, अपि also, सदा always, कुर्वाणः performing, मत्-भ्यपाश्रयः my-refugee, मत्-प्रसादात् from my-grace, अवाप्नोति obtains, शाश्वतं eternal, पदं abode, अव्ययं imperishable.

56. My refugee always performing all actions by my grace also attains to the eternal and imperishable abode.

Therefore a person should ever perform his duty with faith and devotion in the Lord, so that by obtaining his grace, he may attain to the Supreme Goal of *Brahma (Nirwan)* union.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

चेतसा by mind, सर्व-कर्माणि all-actions, मयि in me,

संन्यस्य having resigned, मत्-परः my-supreme holder, बुद्धि-योगं intellect-steadiness, उपाश्रित्य having resorted, मत्-चित्तः my-thinker, सततं constantly, भव be.

57. Resigning all actions unto me with the mind, holding me supreme and resorting to steadiness of intellect, be thou ever my thinker.

A man should therefore devote himself to the Lord by performing all actions for Lord's sake with resignation of action fruits to him and ever contemplating him with steady (unattached) mind *ie.*, one should ever perform his duty with devotion to the Lord in the way of *Karma Yoga*.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनश्यसि ॥ ५८ ॥

मत्-चित्त. me-thinking, सर्व-दुर्गाणि all-miseries, मत्-प्रसादात् by my-grace, तरिष्यसि thou shalt cross, अथ and, चेत् if, त्वं thou, अहंकारान् from egoism, न not, श्रोष्यसि shalt hear, विनश्यसि shalt be destroyed.

58. By thinking of me thou shalt cross beyond all miseries with my grace and if from egoism thou shalt not hear, thou shalt be destroyed.

One performing his duty with devotion of the Lord is freed from all bondage of pain and suffering of the world, but if through delusion one does not perform his duty he is doomed and never attains to liberation.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोजयति ॥ ५९ ॥

यद् which, अहङ्कारं egoism, आश्रित्य having possessed, न not, योत्स्य I shall not fight, इति thus, मन्यसे thou thinkest, मिथ्य false, एष this, व्यवसायः resolve, ते thy, प्रकृतिः nature, त्वां thee, नियोजयति will engage.

59. If possessed of egoism thou thinkest "I shall not fight" this resolve of thine is false for nature will engage thee.

If a man through delusion does not want to perform his duty he is even then led to perform it by his nature which compels all to act whether one likes it or not, vide *Gita* III—5

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

स्वभाव-जेन by nature-born, कौन्तेय Arjuna, निबद्धः bound, स्वेन by own, कर्मणा by action, कर्तुं to do, न not, इच्छसि thou wishest, यत् what, मोहात् from delusion, करिष्यसि shalt do, अवशः forcibly, अपि even, तत् that.

60. Arjuna! bound by thy own nature-born action which thou wishest not to do even that thou shalt do forcibly.

All beings are made and forced to act by their nature or *Prarabdha* (fate) and therefore no one can abandon or refrain from action even if he wishes not to act and therefore a man should ever perform his duty

with proper means (unattachment and devotion) so as to attain to Supreme Goal. Cf. *Mahabharata* XII—23—15.

भवितव्यं तथा तच्च यद् वृत्तं भरतर्षभ ।

दिष्टं हि राजशार्दूलं न शक्यमतिवर्तितुम् ॥

O king ! what is to happen will happen as no one can stop the fate.

5. DEVOTION OF THE LORD (61—66).

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

ईश्वरः Lord, सर्व-भूतानां of all-beings, हृद्-देशे in heart-abode, अर्जुन Arjuna, तिष्ठति dwells, भ्रामयन् revolving, सर्व-भूतानि all-creatures, यन्त्र-आरूढानि on wheel-mounted, मायया by *Maya*.

61. Arjuna! the Lord dwells in the heart abode of all beings revolving all creatures mounted on a wheel by *Maya*.

The *Atma* (soul) master of the body dwells in the heart of all beings and through his *maya* (nature) makes them perform all actions like a wire puller making a doll to dance or a potter making pots by turning his wheel. Says *Manusmriti* XII—124.

एष सर्वाणि भूतानि पंचभिर्भाष्य मूर्तिभिः ।

जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥

He pervades all beings in five forms and constantly revolves them on the wheel of birth, life and death.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परांशान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

तं that, एव alone, शरणं refuge, गच्छ seek, सर्व-भावेन by all-means, भारत *Bharat*, तत्प्रसादात् from his-grace, परां supreme, शान्तिं peace, स्थानं abode, प्राप्स्यसि shalt attain, शाश्वतं eternal.

62. Arjuna! seek refuge in that alone by all means. By his grace thou shalt attain to supreme peace and eternal abode.

As the *Atma* is the inner soul, lord and impeller of all beings, one should strive by all means to secure his grace so as attain to peace and Supreme Goal.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

इति thus, ते for thee, ज्ञानं knowledge, आख्यातं described, गुह्यात् from secret, गुह्यतरं greater secret, मया by me, विमृश्य consider, एतत् this, अशेषेण fully, यथा as, इच्छसि thou wishest, तथा so, कुरु do.

63. Thus this knowledge the greatest secret of the secrets has been described by me for thee. Consider this fully and then do as thou wishest.

Performance of one's duty with devotion to the Lord as taught in the preceding verses is the most secret and supreme means by which a man attains to liberation and bliss and therefore a man should understand it properly and then try to practice it as he may like, *Vide Gita XV—20.*

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

सर्व-गुह्यतम of all-most secret, भूयः again, शृणु hear, मे my, परमं suprem^y, वचः word, इष्टः loved, असि thou art, मे my, दृढ staunch, इति thus, ततः therefore, वक्ष्यामि I shall describe, ते for thee, हितं benefit.

64. Hear again my supreme word, the most secret of all, for thou art my staunch beloved and therefore I shall describe it for thy benefit.

A devotee is ever dear to the Lord and therefore for the good of Arjuna like devotees the most secret and useful devotion teaching is summed up again in the next two verses. The devotion teaching is called a secret as it is not to be disclosed to unworthy persons but only to pious devotees and persons of good conduct.

मन्मना भव भङ्गको मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

मन्-मनाः in me-mindengaged, भव be, मन्-भक्तः my-devotee, मन्-याजी my-worshipper, मां me, नमस्कुरु salute, मां me, एव alone, एष्यसि shalt come, सत्यं truth, ते for thee, प्रतिजाने I promise, प्रियः loved, असि art, मे my.

65. Be the mind-engaged in me, my devotee, my worshipper, salute me and thou shalt come to me. I promise thee truly. Thou art my beloved.

Who ever adores the Lord by engaging his mind in him with self surrender and devotion, he pleases the Lord and attains to his knowledge and union with certainty i.e., the devotion is the best means of attaining to the Lord. Vide *Gita* IX—34.

सर्वधर्मात्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

सर्व-धर्मात् all-actions, परित्यज्य having resigned, मां me, एक only, शरणं refuge, ब्रज seek, अहं I, त्वा thee, सर्व-पापेभ्यः from all-sins, मोक्षयिष्यामि shall liberate, मा not, शुचः anxious.

66. Resigning all actions seek refuge in me only. I shall liberate thee from all sins. Dont be anxious.

This verse teaches the *Vedantic* devotion Path by resignation of self and all else to the Lord as an act of devotion and acting only for the sake and service of the Lord without any attachment and desire for pleasure and enjoyment, and a person by thus completely surrendering and merging himself in the Lord is liberated from all bondage of pain and delusion and attains to the Supreme Goal. Vide *Gita* XII—2 and 8.

6. GREATNESS OF *GITA* (67—78).

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

इदं this, ते for thee, न not, अतपस्काय for unaustere, न not, अभक्ताय undevoted, कदाचन ever, न not, च and, अशुश्रूषवे

for unlistener, वाच्यं should be spoken, न not, च and, मां me, यः who, अभ्यसूयति abuses.

67. This is for thee and never for the un-austere and undevoted, and should not be spoken to an unlistener or one who abuses me.

The *Gita* teaching is a supreme secret and is to be imparted only to good and deserving persons and it is not to be disclosed to unworthy persons who have no faith and devotion in the Lord or are sceptics and athiests. Cf. *Adhyatma* III—4—53:—

न वक्तव्यमिदं यत्त्वान्मद्भक्तिविमुखाय हि ।

मद्भक्ताय प्रदातव्यमाहूयापि प्रयत्नतः ॥

This should not be disclosed to one having no devotion for me. It should be imparted only to my devotees and that after explaining it properly.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

यः who, इदं this, परमं supreme, गुह्यं secret, मत्-भक्तेषु in my-devotees, अभिधास्यति shall teach, भक्तिं devotion, मयि in me, परां great, कृत्वा having rendered, मां me, एव alone, एष्यति shall come, असंशयः undoubtedly.

68. Who shall teach this supreme secret to my devotees, he having rendered unto me great devotion shall undoubtedly come to me.

One who teaches *Gita* scripture to the devotees of the Lord, himself becomes a supreme devotee and thus attains

to the Lord i.e., a *Gita* teacher is a devotee of the Lord and attains to the Supreme Goal.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

न not, च and, तस्मात् than him, मनुष्येषु in men, कश्चित् any, मे my, प्रियकृत्तमः dearest server, भविता shall be, न not, च and, मे my, तस्मात् than him, अन्यः other, प्रियतर dearer, भुवि on earth.

69. Amongst men on earth he is the dearest server of me and there shall be no other daerer to me than he.

The *Gita* teacher renders the highest service to the Lord and is accordingly highly valued and loved by him.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

अध्येष्यते shall read, च and, यः who, इमं this, धर्म्यं pious: संवादं dialogue, आवयोः of us two, ज्ञान-यज्ञेन by knowledge-sacrifice, तेन by him, अह I, इष्टः worshipped, स्याम् shall be, इति thus, मे my, मतिः opinion.

70. I shall be worshipped with knowledge sacrifice by him who shall read this pious dialogue of us two. This is my opinion.

The study of *Gita* scripture imparted through a dialogue between *Shri Krishna* and *Arjuna* is the means of attaining to Lord's knowledge and realization

(worship with knowledge sacrifice), Cf. *Adhyatma*
I—3—34.

संवादमानयोर्यस्तु पठेद्वा शृणुयादपि ।

स याति मम सारूप्यं मरणे न तस्मृतिं लभेन ॥

Whoever reads or hears this dialogue of us, he becomes my contemplator at death time and attains to me.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

श्रद्धावान् faithful, अनसूयः unmalicious, च and, शृणुयात् shall hear, अपि also, यः who, नरः man, सः he, अपि also, मुक्तः liberated, शुभान् good, लोकान् regions, प्राप्नुयात् shall obtain, पुण्य-कर्मणां of good-doers.

71. The faithful and unmalicious man also who will hear it, he too being liberated shall attain to the regions of good doers.

The hearer of *Gita* scripture with faith and devotions in the Lord is freed from all pain and attains to the blissful heaven the abode of the good doers (virtuous).

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

कच्चिद् whether, एतत् this, श्रुतं heard, पार्थ Arjuna, त्वया by thee, एकाग्रेण by one pointed, चेतसा by mind, कच्चिद् whether, अज्ञान-संमोहः ignorance-delusion, प्रणष्टः destroyed, ते thy, धनंजय Arjuna.

72. Arjuna! whether this has been heard by thee with one pointed mind and whether Arjuna! thy ignorance and delusion has been destroyed.

After describing the merits and greatness of the *Gita* scripture in the last 4 verses, it is enquired from a faithful devotee like Arjuna whether he has attained to knowledge and understood the aim and object of the *Gita* teaching that a man attains to supreme bliss by performance of his duty without attachment to pleasure and pain.

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

नष्टः destroyed, मोहः delusion, स्मृतिः knowledge, लब्धा obtained, त्वत्-प्रसादात् by thy-grace, मया by me, अच्युत imperishable, स्थितः steady, अस्मि I am, गत-सन्देहः freed from-doubt, करिष्ये I shall do, वचनं bidding, तव thy.

73. Arjuna said:—O Krishna! by thy grace my delusion is destroyed and knowledge obtained. I am steady and freed from doubts and will do thy bidding.

Arjuna says that on hearing and considering the *Gita* teaching he has now attained to *Atma* knowledge and that his fears and anxieties about killing of relations and incurring sin thereby have all been removed and that he is now ready to perform his duty i.e., *Gita*

teaching destroys all fears and doubts and causes one to perform his duty as *Karma Yoga* and leads to Supreme Goal.

संज्ञय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

इति thus, अहं I, वासुदेवस्य of Krishna, पार्थस्य of Arjuna, च and, महात्मनः of mahatma, संवादं dialogue, इमं this अश्रौष heard, अद्भुतं wonderful, रोम-हर्षणं hair-erecting.

74. *Sanjaya* said :—Thus I have heard this wonderful and hair erecting dialogue of *Mahatma* Krishna and Arjuna.

Sanjaya now praises the *Gita* scripture imparted through a dialogue between *Shri Krishna* and Arjuna and says that it is a most wonderful and sublime teaching.

व्यासप्रसादाच्छ्रुत्वानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात् कथयतः स्वयम् ॥ ७५ ॥

व्यास-प्रसादात् from-Vyasa-grace, श्रुत्वान् heard, एतत् this, गुह्यं secret, अहं I, पर supreme, योग *Yoga*, योग-ईश्वरात् from *Yoga*-Lord, कृष्णात् from Krishna, साक्षात् personally, कथयतः speaking, स्वयं himself.

75. By the grace of *Vyasa* I have heard this supreme and secret *Yoga* personally from Krishna the Lord of *Yoga* speaking himself.

Sanjaya says that it was through the wisdom eye gift of *Vyasa* that he was enabled to hear the *Gita*

teaching from the very mouth of Shri Krishna who is the Lord and Goal of the *Yoga* practice.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवाजुनयोः । एयं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

राजन् king, संस्मृत्य remembering, संस्मृत्य remembering, संवाद dialogue, इमं this, अद्भुतं wonderful, केशव-अर्जुनयोः of Krishna Arjuna, पुण्य pious, हृष्यामि I rejoice, च and, मुहुः again, मुहुः again.

76. O King! remembering and remembering this wonderful and pious dialogue of Krishna and Arjuna I rejoice again and again.

Sanjaya says to *Raja Dhritarashtra* that the *Gita* scripture which forms an awe-inspiring and spiritual dialogue between Krishna and Arjuna is a most blissful and supreme teaching for attaining the Supreme Goal of life and therefore its recollection constantly fills him with happiness.

तच्च संस्मृत्य संस्मृत्य रूपमन्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

तत् that, च and, संस्मृत्य remembering, संस्मृत्य remembering, रूप form, अनि-अद्भुतं much-wonderful, हरेः of *Vishnu*, विस्मयः astonishment, मे for me, महान् great, राजन् king, हृष्यामि I rejoice, च and, पुनः again, पुनः again.

77. And remembering and remembering that very wonderful form of *Vishnu*, great is my astonishment and I rejoice again and again.

Sanjaya says that the contemplation of the supreme (universal) form of the Lord as the creator, protector and destroyer of all, fills him with awe, reverence and bliss.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्धुवा नातिर्मतिर्मम ॥ ७८ ॥

यत्र where, योग-ईश्वरः *Yoga-Lord*, कृष्णः *Krishna*, यत्र where, पार्थः *Arjuna*, धनुः धरः *bow-bearer*, तत्र there, श्रीः *fortune*, विजयः *victory*, भूतिः *glory*, ध्रुवा *firm*, नीतिः *law*, मतिः *opinion*, मम *my*.

78. Where is *Krishna* the Lord of *Yoga* and *Arjuna* the bearer of bow, there is fortune, victory, glory, and firm law. This is my opinion.

Where is *Shri Krishna* the Lord and Goal of *Yoga*, where is the great archer *Arjuna* the *Yogee*, there is the glory, fortune, justice, victory (success of *Kāma*, *Artha*, *Dharma* and *Moksha*) i.e., where is the Lord and his devotee, there is all success and supreme bliss. Cf. *Mahabharata* V—68—9:—

यतः सत्यं यतो धर्मो यतो ह्रीराजवं यतः ।

ततो भवति गोविन्दो यतः कृष्णस्ततो जयः ॥

Where is truth there is virtue, where is modesty and uprightness there is *Krishna* and where is *Krishna* there is victory and success.

Thus ends Chapter XVIII called the *Liberation Yoga*.

FINISH

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